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Church Management

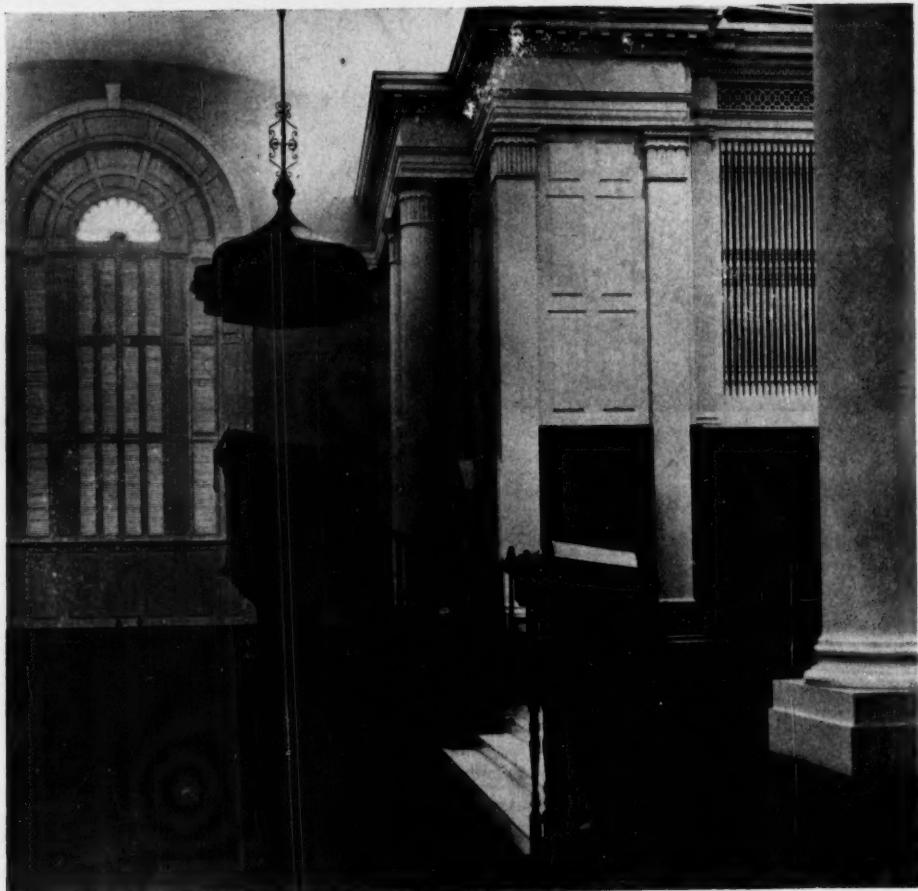


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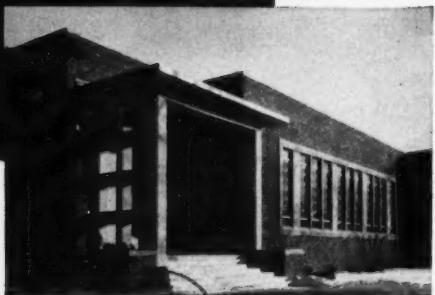
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JUNE
1953

VOLUME XXIX
NUMBER NINE



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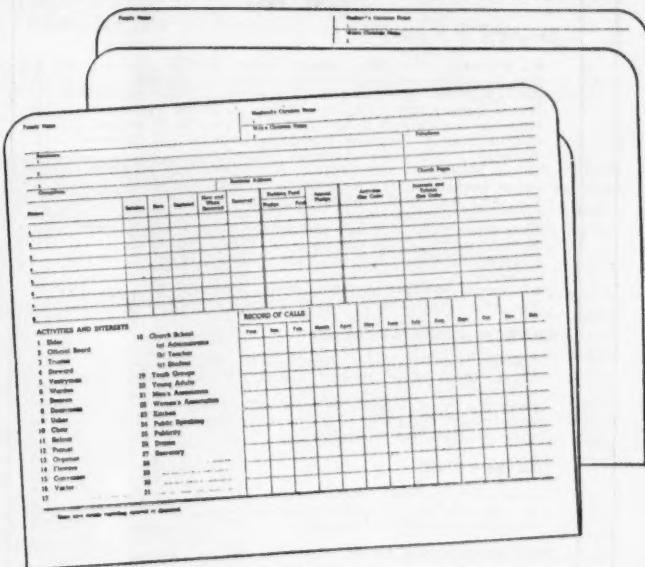
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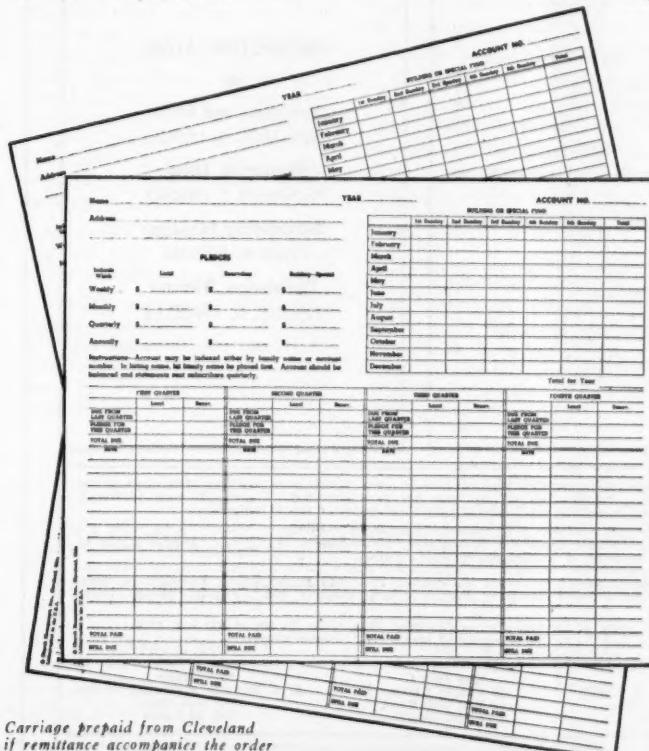
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TABLE OF CONTENTS JUNE, 1953

	Page
CHURCH BUILDING	
St. John's-on-the-Lake, Miami Beach, Florida	8
The Continuity of Architecture—Joseph V. Hudnut	9
The Challenge of the Small Church—T. Norman Mansell	10
Myers Park Baptist Church, Charlotte, North Carolina	13
Housing the Church School Class—William S. Hockman	14
Church School, Wilshire Methodist Church, Los Angeles	15
Worship Needs Color—John R. Scotford	16
Hilton Baptist Church, Hilton, New York	18
Grace Lutheran Church, Western Springs, Illinois	20
The New American Church Building—William H. Leach	22
Lyndhurst Baptist Church, Lyndhurst, Ohio	34
Kerr Memorial Building, First Presbyterian Church, Tulsa	73
Your Church Can Do—William H. Leach	74
Engineering Check List for Your Church—George D. Livingstone	76
St. Barnabas Church, Birmingham, Alabama	79
The Architects Report on New Church Construction	82
CHURCH ADMINISTRATION	
Creative Fund-Raising—Ashley Hale	12
Legal Effect of a Denominational Schism—Arthur L. H. Street	46
How We Treat Wood—Jerry W. Hilliard	59
The Crucial Questions—Raymond E. Balcomb	86
New Products for Churches	94
THE MINISTER	
Homil-Ethics—Fred Smith	55
An Approach to Community Service—George Stoll	56
Ministers' Vacation Exchange	78, 79, 80, 81
THE MINISTER'S WIFE	
The Pastor's Wife—Joyce Engel	62
They Couldn't Hear the Preacher—Anne B. Radford	62
HOMILETICAL MATERIAL	
Selected Short Sermons—Earl Riney	6
Biographical Sermon for June—Jonathan Edwards—Jonathan Edwards III	43
The Worth of Name—John W. McKelvey	83
We Stand at Armageddon—Wesley Sheffield	89
In a Class by Himself—Daniel D. Walker	90
READERS' COMMENTS	
They Say—What Say They? Let Them Say	81, 87, 92, 93
THE CHANGING WORLD	
Religious News	72, 87, 88, 96
BOOKS	
New Books	66
EDITORIALS	
Wanted: More Enemies	7
Good Morning, Deacon	7
INDICES	
Classified Ads	97
Advertisers' Index	98

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An Open Letter to Every Minister in America Who Wants To Bring the Message to Millions Who Are Not Now Receiving It.

The chances are that your church is not completely fulfilling its intended functions—and is, therefore, failing to fulfill the needs of all of the people of your denomination each week. Shocking statement? I think so, too. But read the evidence below.

A while back I determined to find out just what reasons kept 45% of our population, who are not affiliated with any church—away from Church. I talked to ministers who shrugged their shoulders and said, "There isn't any reason. Our Church is full every Sunday and we have more members than we had last year." I talked to church members who told me, "Some people just don't want to go to church and never will."

Then I sent members of our staff to interview non-church attenders. There we heard a different story. In one survey, 26% of the people interviewed complained that they had attended the church of their choice a few times, but had not continued to do so because of crowded and uncomfortable conditions in ancient auditoriums, and lack of facilities in over-crowded, noisy Sunday School buildings.

In another survey, 22% told us they had never even been asked by anyone to attend church.

In still another survey, 8% of those interviewed complained of the lack of parking space at or near the church of their choice. What did they do about it? In some cases a few of them tried the buses or streetcars for



a short while—then gave up, because of inadequate Sunday bus schedules, transfers, and general inconveniences.

By the law of averages, many of these people live in your town or neighborhood. Non-church people are lost people. Don't you want to win them to your church? And just as important, don't you want to be sure you never lose them again once they are won?

When a congregation sits smugly and contentedly by and does not expand, and grow with the requirements of the times, and does not invite people into its fold to serve them, it is not fulfilling its obligation, and unless you take precautions, this can happen in your church.

There is a reason for this failure to bring people into our churches. The effort costs something in accomplishing it. Not much—when everyone shares—sometimes as little as one dollar per week per member—to build adequate church school facilities—a new sanctuary—or to provide room for new additions to a growing congregation. But there are some congregations to whom the saving of money, rather than the acceptance of the responsibility of spending and building—is paramount. . . . Especially in churches that don't seem to care.

Many ministers I have talked to are actually aware of these problems. They are taking steps to alleviate them. They and their congregations are evaluating their needs, making plans to expand, and are moving courageously forward in the building of adequate facilities so they can continue to grow. We are helping many of them all over the country in fund-raising campaigns to provide the money they need.

If you have a need for a new, modern, more adequate church plant, we can also help you. Drop us a card today for the booklet, "The Inside Story About Outside Help"—It's free.

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We need friends who challenge the best in us.

Your mouth is much more likely to make trouble for you than your ears.

"Somebody told me" is often the beginning of a lie.

Most women want a lover not so much to be loved as to show that they are worthy to be loved.

Someone has written: a gambler is a man who can't resist taking a chance even when he hasn't one.

Human beings have discovered that nature provides them with huge reserve capacities.

We have experienced that renewed friendships require more care than those that have never been broken.

Many people are fired from their jobs because of their carelessness, laziness and lack of cooperation.

The reason some do not keep a secret is that they want to prove that they have one.

The Lord's day is a lazy day, or a play day, or a day used for getting over the excesses of Saturday night for many people.

God never expects any of us to do more than he can, but he does expect a man's best.

Better jobs and greater production should be the purpose of both labor and management.

The minimum not the maximum of morality is found in the ten commandments.

Through history many civilizations have tried to carry excess baggage and have sunk as a result.

In living a Christian life we are living over again the divine life as shown forth in Jesus.

What we do in the Kingdom of God may seem very little to us but may be of infinite importance.

Prayer supplies us with a steady flow of sustaining power in our daily lives.

CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXIX
NUMBER 9

JUNE, 1953

Wanted: More Enemies

(A Guest Editorial)

"**B**EWARE when all men speak well of you." This was Jesus' advice to his disciples.

This warning applies to his church today. On all sides the church is praised, except in Communist nations where we wouldn't expect it to get many bouquets. Certainly never before in our nation's history has the church stood so high in public esteem and in number of members.

The church needs more enemies. It has too many friends, or alleged friends. Abraham Lincoln, America's most astute politician of the nineteenth century said he could protect himself from his enemies but he wanted God's help against his friends.

Have you heard any sounding, bitter tirades against organized religion lately? I haven't. The atheists' associations are weak. Nobody has yet risen to replace colorful old Bob Ingersoll. Religion is too respectable to challenge.

It is too closely tied up in our minds with western democracy, the foe of Communism, for us to point out even the worst faults of the church. Anybody who dared take a defiant stand against religion might be branded a Red. The church has always been strongest when it had plenty of open critics. Today these critics are silent.

Part of this absence of open enemies is due to the terrible uncertainty of the times. All around us our lesser gods are tumbling. Though we are more prosperous than ever we worry more about our financial pulse, like an ulcer patient worries about his stomach. We have the best military machine in the world and are frightened about sudden attacks from Russia. Our children, though probably better behaved than their parents were, cause us much worry because we have more people counting their petty misdemeanors. Dope addiction, gambling czars, Washington corruption, cancer

and heart disease—all these and a hundred other troubles forced upon our minds by the wonderful modern methods of communication which bring bad news so fast make us want a final answer to them all. What is that final answer? Religion. Who is the keeper of religion? The church.

Not that we want to apply true religion—

(Turn to page 64)

Good Morning, Deacon

CHURCH terms must be very confusing to the new newspaper reporter who is given the obligation to cover the church field. Up to this time he has been accustomed to consider such terms as "Deacon," "Elder," "Trustee," "Vestry" as they have been used in his local church. Now he finds himself tied with confusion and misunderstanding.

The word "Elder" is a common one in many denominations. But it has different meanings in different denominations. In the Presbyterian church an elder is a layman who has been raised to a higher office by actual ordination. He becomes, by his ordination, one of the ruling elders; the minister is the teaching elder. Perhaps the genius of this denomination is in the ordained eldership. As an ordained man he assists in the administration of the communion, sits in the councils of the denomination, etc. In the Methodist church the word elder implies a ministerial order. It is not used so much today as a generation ago but the editor remembers when the Methodist minister who had been elevated to an eldership wished to be known as "Elder Blank." In the Lutheran church and Disciple fellow elders are important lay officers who sit in the high councils of the local church.

In the same way "Deacon" has its variations. In the Episcopal and Methodist churches it is a ministerial order. In the Congregational church originally a deacon was one of the spir-

(Turn to page 57)

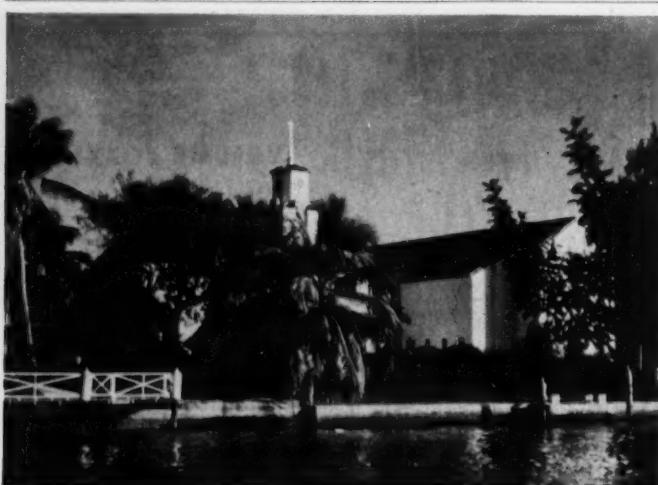


Photo by Rudi Rada

CHURCH BLENDS INTO BEAUTIFUL SETTING

Here is a splendid example of fitting the church architecture to an unusual natural setting. The new church cooperates, rather than fights, with the lake area.

Saint John's-on-the-Lake, Miami Beach, Florida

P. N. Jewett, Minister

A. Hensel Fink, Architect, Philadelphia, Pennsylvania

THROUGH the generous gift of one man, I found the small church group with a beautiful house and a generous amount of ground (for Miami Beach), facing Pinetree Drive and bordering the picturesque Flamingo waterway. The setting was a challenge to any architect!

The first floor of the house was being used for church and school services; the second floor for the minister's living quarters.

As one might surmise, the contemplated program called for an impressive yet inexpensive worship center with a modest amount of church school. A small chapel was to be used for marriages and youth training in the art of worship. Social activities on a restricted basis was also considered. Outdoor activities were possible for all groups due to the mild climate the year around.

As economy was the watchword, it was necessary not only to think in terms of unit construction but also as to how economical one could build. These limitations led to a straight for-

ward solution of design and construction that was quite pleasing when completed. The worship center was to be built first so our attention was centered on this unit.

A plain exterior would be in keeping with the surroundings and also blend with the adjacent house and cloister. The thought occurred that the usual buttresses, or piers, that stiffen the walls and carry the roof load, could be placed inside of the building instead of outside. With this thought in mind, the reinforced concrete piers were placed inside and pierced, forming the side aisles. To these piers at the roof line were bolted roof beams which extended to the center line of the ridge forming a sort of truss. This gave a maximum interior height as no ties were necessary. The stiff piers absorbed all bending and thrusts.

The side walls became curtain walls of four-inch thickness. The entire exterior was covered with stucco with the exception of the tower which was constructed of concrete.

The interior walls were left unfin-

ished but the four-inch block was painted. The piers were left to be veneered later with native cast stone.

The exterior trim was made of cast stone, a very beautiful material due to the fact that the aggregate was composed of ground coral rock.

As air conditioning was not in the budget but comfort a must, it was necessary to have movement of air directly through the building. To accomplish this feature, a horizontal band of continuous windows were used between piers the entire length of the nave; they were about four (4) feet in height banded inside and outside by a protruding ledge of cast stone.

For beauty and color effect, vertical lancet windows were placed high in each bay; these windows had deep frames around them to create the illusion of thickness to an otherwise four (4) inch curtain wall.

The floors were terrazzo, the trim cypress stained natural.

At the present writing, the permanent chancel furniture has not been installed but when the money is available it will carry out the simplicity of the rest of the building. The reredos will be the focal point and the thing of beauty: a cypress frame surrounding an appropriate mural of inlaid enamel.

Due to the confined continuous fenestration at body level, the nave is quite comfortable even in the hottest season of the year. Also, much to the writer's surprise, the acoustics are good without additional treatment; this is credited to the deep protruding tapered piers on the inside.

Possible news stories for an event are: original announcement of the event, starting of plans for it, booking of main speaker, completion of planning program, starting of the local preparations, advance story immediately before the event, stories during the event if it lasts more than a day, and a story following the event. Some things rate only one or two of these stories, others, all of these and more.

—*Practical Church Publicity*
(Broadman Press)
by Richmond O. Brown

PRESBYTERIAN COMMITTEE REJECTS CHANGE IN LORD'S PRAYER

Philadelphia—A report disapproving substitution of the word "sins" for "debts" in the Lord's Prayer was adopted here by a Committee on the Wording of the Lord's Prayer appointed last year by the General Assembly of the Presbyterian Church in the U.S.A.—RNS

THE LAMP OF PROGRESS**The Continuity of Architecture**

by Joseph V. Hudnut*

THE concept of history as an unbroken process of development had its origin in the Renaissance. A constituent of humanism was the belief that men make their standards and do not merely discover them—and the notion that those standards should change and yet not change toward a greater perfection was unthinkable in a climate so charged with optimism as that of the sixteenth century. When the early rationalists, having rediscovered nature, found that there were, after all, fixed standards beneath her apparent diversities, they concluded nevertheless that history might advance through progressive discoveries and clarifications of these standards; and after Newton had established his marvelously complete scheme of the world—one which worked in such a sense as to enable successful prediction—the logical conclusion seemed to be that the scheme was working for human betterment. The German philosophers, from Herder to Hegel, overlaid this mode of thought with the romantic overtones which gave it a currency so wide and popular that it is a fundamental today, even among those who are reconciled to the notion of a nature unguided by spiritual authority.

It should not be surprising then to find that the minds of architects, a species concerned at all times with foresight and constructive imaginings, should be invaded by the idea of progress; that they should transpose into the history of their art this idea of ever-ascending rhythm and development; and that, by a deduction as agreeable as logical, determine an architecture specific to themselves at the highest pinnacle yet attained. The architects of the Vitruvius Britannicus had no doubt of the superiority of Georgian England over all cultures which had preceded it and as evidence offered the surpassing excellence of their own art above that of Italy and Rome. The architects of the Gothic Revival, although somewhat more hesitant before the towers of Chartres and Amiens, as confidently

expressed, in the picturesque silhouettes of the Houses of Parliament, that transcendent promise which they had discovered in the prosperous, august, and glittering cycle of Victoria; and the certain faith of the America of 1910 in the invincible march of American enterprise could scarcely have been more evidently attested than in the proud and complacent peristyles of McKim, Mead, and White. Standing under the plaster vaults of the Pennsylvania Station, who could doubt a progression toward new miracles and new enlightenments? In each age, architecture was borne forward on buoyant assurances of progress, unimpeded and ever benevolent.

The thought of our present-day architects is more deeply colored by the idea of progress and by the sentiments which progress provokes than was the thought of architects in any other era. Architects are peculiarly sensitive to the splendor and promise of a new world which, they believe, is taking shape around them; particularly eager to open the laboratories of their minds to the qualities of that world; and more than any others resolute to celebrate in their art whatever is specific to their advancing civilization. And what witness of our fervor could be more revealing than the name by which they delight to distinguish the architecture of their day: *modern*?

A new civilization is being forged, an old civilization is breaking into pieces. Civilizations are made by men, the result of forces set in motion by men. Whatever its present confusions, some order and structure will prevail in a coming synthesis; this order and structure will consist, not of material circumstance—of mechanical refrigerators, airplanes, and skyscrapers—but of a new mentality and ideal; and these mentalities and ideals will be more healthful for human life than any which now obtain or ever have obtained. There must be new valuations, ethical and social, new modes of behaving and thinking, new standards of beauty evolving beneath the changing appearances of our world. Architects wish to participate, not as technicians merely, competent in planning, in costs, and in technologies of building, but as artists

capable of insight and expression. Their new art is founded upon optimism. It does not recognize the possibility of triumph by the destructive forces which array mankind.

Thus there has been lighted, in a realm apart from architecture, a lamp which has cast its spell over a generation of architects. As if by a common impulse architects ceased to look backward; threw away their Renaissance and Gothic toys; and, guided by this alien radiance, sternly set about the somewhat paradoxical business of belonging to their time. A new mode is established; a revolution "more fundamental than any in seven centuries" is accomplished; advancement and new enlightenments have become the universal themes of architecture, illustrated in revelations of structure and utility, strict and uncompromising; in the impacts of our machines, severe and undisguised; in the standardizations imposed by our commerce and industry; in hard lines, unshadowed walls, angular silhouettes, and fanaticisms of plate glass, pilotti, and streamlining. Over multiplex invention and novel trappings, over our austere, denials, and flagellations, the lamp of progress reveals our slightly argumentative but unmistakable delight in a modernity peculiar to ourselves.

Now that this revolution is complete, this victory assured, we ought to review the conflict and to reassess its consequences. We have put an end to eclecticism. We have discarded the rules of the Academy, laughed the styles of architecture out of the window together with all ethical judgments of art, and discredited, for at least a generation, that literate and documented tradition which Louis Sullivan, with exceptional self-restraint, denounced as "hypocritical, degraded, mealy-mouthed, hopeless and putrid." We have, in effect, brought our techniques to the surfaces of our art, believing that these will acknowledge in our style the inward nature from which they sprang; and we have searched for and found many new inventions. Was this what we set out to do? Did we truly achieve that liberation for which we hoped? A great epoch has begun; there exists a new

(Turn to page 26)

*Dean, School of Design, Harvard University. This is the first lecture delivered by the author at the College of Architecture and Design, University of Michigan, under the title of *The Three Lamps of Modern Architecture*. Copyright, 1952, University of Michigan Press. Used by special permission.

BOTH BEAUTY AND EFFICIENCY

The Challenge of the Small Church

by J. Norman Mansell*

THE small church is always a challenge to the architect because of the need usually of curtailing expenditures wherever possible, and the vital necessity of still maintaining enough character in the building to keep it churchly in appearance.

It is true that a churchly character need not be achieved by a great expenditure but it is equally true that the church usually needs some enrichment either inside or outside and often both places, which will not only set it apart as a church, but will give a particular congregation some richness or some special art subject, in which they can focalize their interests and take pride. Sometimes this is achieved by the treatment of the main entrance on the exterior, or by the handling of a window, a dossal hanging, an altar, or a font, etc. We have always found that in spite of the pressure or economy on one side, that a pressure in the opposite direction to achieve some special personal thing in church building, is always appreciated by the congregation when the building is finally viewed in three dimensions.

We feel, too, that one of the greatest decorative effects and the item which strongly affects the character of the building as a whole, is the use of color. This can be purchased most cheaply since painting is usually needed on most of the interior and much of the exterior surface of a church. With color one most cheaply buys the character of the building. The use of color in a small church should be governed by ability to arrange color harmoniously, and to do so vigorously rather than timidly.

It should govern without saying, that the architect should design his building of whatever style it may be, within the scope of local custom, building codes, and available materials. It would be outside the scope of reasonable economy and good judgment to introduce in one area of the country material usages which were unknown there, and which would result in high freight costs to bring in materials from distant points.

*Architect, Philadelphia, Pennsylvania. While by no means confining his varied activities to the small church field, Mr. Mansell has designed some of the most beautiful examples built in this category.

While it is often advisable to make the church stand out in a community and command attention and interest, it is our feeling that this interest should be caused by its fine design and solution to the needs of the church, while blending into the community at the same time. To have the church building contrast with the community's character and stand out like a sore finger is no advantage. Such a building would not stand the test of time. This should not mean that the building necessarily has exactly the same architectural character as buildings in the area in which it is to be built, but one should consider that a structure will rest more easily in a community, if it is a matter of architectural evolution rather than revolution.

Mechanically and structurally there are many developments in current building procedures which may be used to the advantage of the small church. One of these, of course, is the development of either the steel or laminated single arch truss, which has across the upper part of the nave or chancel no collar beams, diagonals, or cross members to cut down the visual height of the building. As a result of their use, it is often possible to bring the cornice line of a church down to door height, to have a roof slope of forty-five degrees from the horizontal or a little more, and yet to have a church interior which visually is high and light and airy. When the architect gives some interest to accentuating verticals in such a small church interior by the use of such instruments as a high dossal hanging, vertical slot-like windows, and any other vertical accent he can achieve such as the height of a chancel arch up into the higher reaches of the roof, a very pleasant and attractive interior can result.

Baseboard radiation is being extensively used with pumped hot water, with good heating and economy resulting. Radiant heating with wrought iron welded piping in the floor slab has come into its own, and slabs on grade are now being made comfortable especially for class use, and even basement areas are now satisfactorily used without cold floors resulting.

We have designed small churches in

almost every reasonable style including Romanesque, Colonial, Gothic, Contemporary, and all of their derivatives. We hold no brief for any particular style character except that those with contemporary flavor are not so bound by traditional architectural features, and the architect is more apt to successfully solve the needs of the building if such restrictions would otherwise be a deterrent. In other words the important point to keep in mind is not what style a building may be, but whether the building is a successful tool in the hands of the clergy, in which case it ideally answers the needs of the situation.

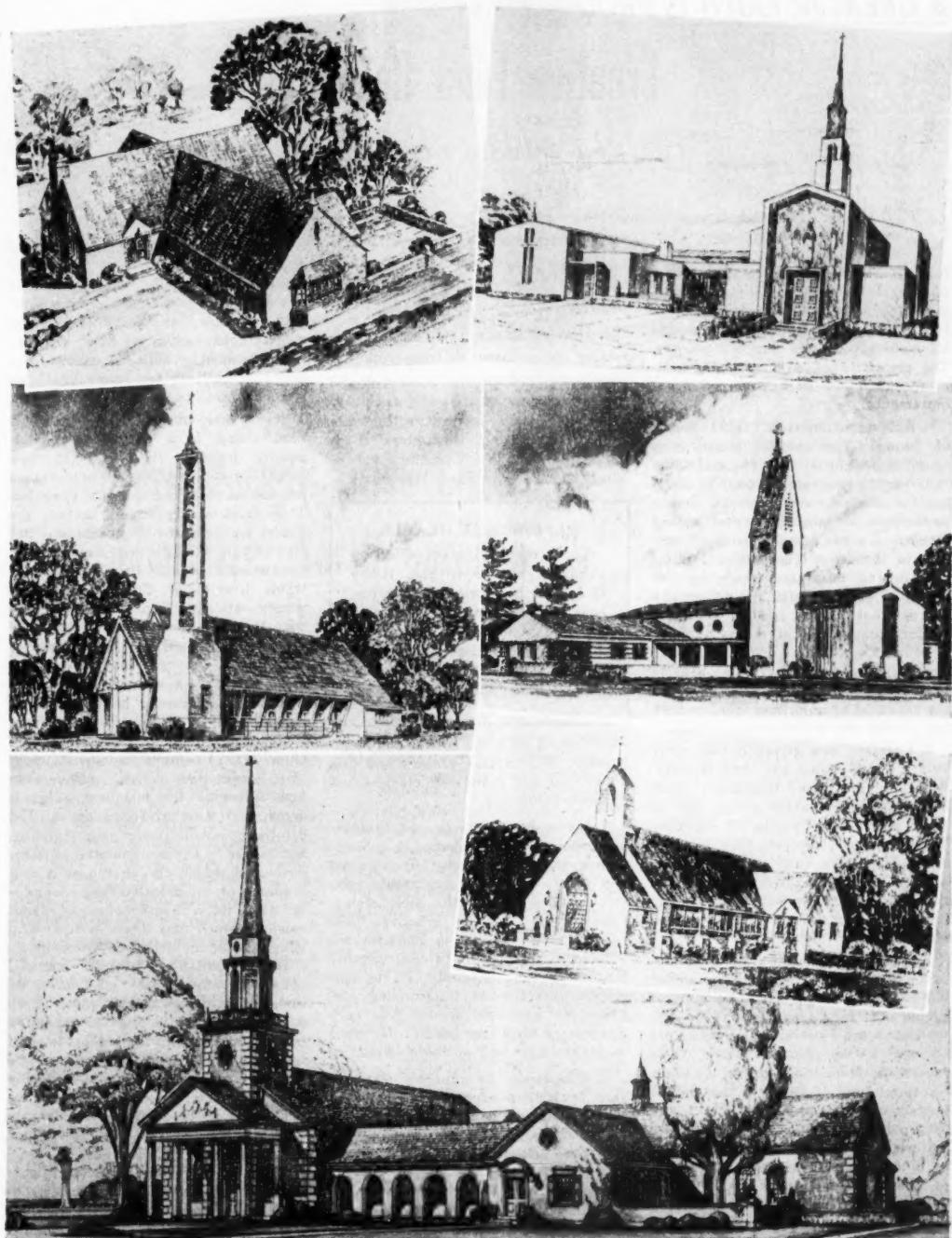
Where a style is forced upon a building where for instance small lighted colonial windows are imposed in a classroom wing where large glass areas should exist, needs are being sacrificed for style considerations, and this is poor architectural planning. It is usually possible to take a given style if it need be used because of adjacent buildings or otherwise, and evolve or develop it to a point where the needs of the plan are answered and yet not to a point where the new structure will fail to tie in with other structures.

DR. WEATHERHEAD WILLING TO BE REORDAINED BY ANGLICAN BISHOP

London — Dr. Leslie Weatherhead, prominent British Free Churchman, preaching in St. Paul's Cathedral, said he was willing to be reordained by an Anglican bishop "if such action would contribute to the reunion of the worldwide church."

Dr. Weatherhead's declaration came in the midst of a campaign conducted by The Church Times, Anglo-Catholic weekly published here, against the practice of permitting persons not episcopally ordained to preach in Church of England pulpits.

The Methodist Recorder, which consistently reflects the official Methodist attitude, has praised the rejection of the episcopacy voiced by other Free Church leaders.—RNS



SMALL CHURCHES MAY BE BOTH EFFICIENT AND BEAUTIFUL

These plates show churches designed by T. Norman Mansell for various clients. They show various styles of architecture are easily adapted to the small church.

A GREATER FAITH IS PRODUCED BY

Creative Fund Raising

by Ashley Hale*

CREATIVE fund-raising is the answer to many problems which plague the church. Although fund-raising of the routine variety contributes little to the spiritual aspects of the church's ministry, creative fund-raising injects certain dynamics into all elements of the church's activity. The creativity of a fund-raising program can be tested against seven requirements:

1. Raising an impossibly large amount of money. The amount raised is a rough indication of how successful the fund-raising program has been in meeting the other six requirements. Dollar production, by tangibly measuring one dimension, gives some evidence of success in the other dimensions. Not all fund-raising programs which are declared to be successful are necessarily creative, but creative fund-raising must produce an amount of money thought to be impossible at the beginning. There can hardly be strong creative aspects to the raising of modest sums, or in the realizing of objectives smaller than the church has accomplished before.

2. Creating new giving habits. Only values which endure are truly creative. Even building fund canvasses must break habits of token giving, and in their place build habits of sacrifice. The church which secures cash or short-term pledges and then allows its members to lapse into their former giving habits misses an opportunity to make its fund-raising creative in the dimension of time.

3. Creating new stewardship. Fund-raising which secures a high dollar objective and establishes new habits of giving still falls short of true creativity unless the giver is thereby inspired to new levels of stewardship. This carry-over from commitment of money to commitment of person is determined largely by the motivation upon which the fund-raising appeal is based. Purely materialistic appeals deprive the giver of a spiritual experience at the time of financial commitment which is the basic of carry-over of this commitment to non-financial stewardship.

4. Increasing interest in the church. Anyone can see the truth that interest tends to produce sacrifice, but the larger truth is less apparent: that

sacrifice produces interest. Creative fund-raising generates increased interest in the church and enlarged understanding of its vitality in the life of the giver.

5. Developing new leadership. Fund-raising is a layman's responsibility. Organized fund-raising, in one of its creative aspects, consists of a relatively small group of laymen within the church committing themselves to a higher standard of giving, then organizing themselves to share this spirit of

REPRINTS AVAILABLE

This article, together with one published earlier entitled *Acres of Dollars* by Lewis G. Wells, has been printed in an attractive folder. Copies will be made available to you, without cost, upon request made to the office of *Church Management*.

commitment with the rest of the membership. Within this process and this experience are found the elements of dynamic leadership.

6. Increasing the sense of brotherhood among the members. It is well-known that fund-raising ill-conceived and poorly organized can create rifts and schisms among the membership. Conversely, a test of creative fund-raising is its ability to increase the awareness on the part of each member that his church is a family. At the conclusion of a creative fund-raising program the members should love each other more than ever before—for their weaknesses as well as their strengths.

7. Protecting the church's stewardship instruction program. The church that is worried about its financial needs will inevitably lapse into pleading its own case under the guise of stewardship instruction. No church can be blamed for such a lapse, for when its needs are urgent and its existence is threatened it must act in self-defense. Creative and successful fund-raising alone will provide a framework within which the church can pursue its mission of teaching stewardship without reference to its own financial needs.

Stewardship and Fund-Raising

Six of these seven requirements are readily recognized as logical tests of creative fund-raising. The seventh is more difficult to understand. To indicate the essential nature of requirement number seven, we must examine the relationship between stewardship and fund-raising, for there has been much confused thinking on this subject.

Stewardship is the whole of which fund-raising is a part. Good fund-raising inspires the giver to new heights of stewardship, and to increased interest in living for spiritual purposes. Thus fund-raising directly serves the church's stewardship teaching. But stewardship is more than fund-raising. Stewardship is understanding that our whole lives—our time, talents, and money—are gifts from God which carry with them the responsibility that they be used for his purposes. Every reader of *Church Management* knows that stewardship is a way of living; that teaching the meaning and methods of stewardship is one of the chief functions of the church. But we are inclined often to emphasize how stewardship serves the church, rather than how it serves the members. This is error, and it is profound error. The error does not lie in our understanding, but rather in the accumulated tensions developed within the church as a consequence of non-creative fund-raising—or even as a consequence of fund-raising which has been unsuccessful simply from the dollar requirement.

Despite whatever urgent financial needs that the church may have, its instruction in stewardship must be on a higher plane than that of appealing to those needs. Only the highest level of instruction will insure that our people will be brought to genuine stewardship in really large numbers. The basic appeal must be to do God's will, not to give to a specific need—no matter how urgent or important the need.

Needs of the church are transient: they change from one generation to another, or from one day to another. But God's will endures. The highest type of giving is based upon a fundamental acceptance of giving as a way of life, quite apart from the worthiness of the recipient.

(Turn to page 38)

*Vice president of Wells Organizations, Inc.



FIRST UNIT OF A GREAT BUILDING PROGRAM

When completed the campus of the Myers Park Baptist Church, Charlotte, North Carolina, will have five separate church buildings. This story gives the preview of an unusual building program.

Photo by H. F. Rhoads

Myers Park Baptist Church, Charlotte, North Carolina

George D. Heaton, Minister

A. Hensel Fink, Architect, Philadelphia, Pennsylvania

THE Myers Park Baptist Church property consists of a triangular plot of ground of about four (4) acres, located at the end of a two-lane boulevard separated by a tree studded grass strip.

The boulevard forks at the property, one lane passing the property on the right, the other on the left. This location affords an ideal setting for the group of five (5) buildings which will ultimately occupy the site.

After the program and requirements of the proposed church received extensive study, it was decided to place the various requirements in five (5) separate buildings, grouped around a garden court connected by open colonades.

The requirements were segregated, as follows:

- Building No. 1—Nave, tower, and baptismal chapel.
- Building No. 2—Pre-school with recreational courts.
- Building No. 3—Junior, intermediate and offices.
- Building No. 4—Recreational and youth center.
- Building No. 5—Chapel.

The reason individual units were used in lieu of a plan where all activities were under one roof was as follows:

- a) Climate suitable for semi-outdoor

circulation.

- b) Segregation of age groups desirable—less noise—better control.
- c) Easily constructed in units.
- d) Specialized personnel trained and available for divisional work.

By the time the preliminary plans were completed, the rapidly growing congregation had risen from a mere 350 to 1,400 active members.

With a limited budget of \$1,200,000.00 for the project, it was decided to build the church and pre-school center first. While the church was under construction, the plans for the pre-school building were prepared. Both units were completed some four (4) months apart.

The nave and tower were located on the axis of the boulevard and are readily seen for more than a mile-and-a-half upon approach.

At the request of the owner, the buildings are typical Colonial in design, and quite authentic in detail, to blend with the fine residential architecture of the surrounding community.

THE CHURCH

Although the nave of this unit seats over 1,000 the detail was handled in a manner to create an atmosphere of intimacy so much admired in less pre-

tentious structures. The charm of this period of architecture was combined with all the modern conveniences, from air-conditioning to controlled lighting, to supply a place of worship that would give them comfort and beauty with the added security of "remaining modern for some time to come."

The exterior is of hand-made oversized wood-burned Colonial brick, coming from the kilns of Glasgow, Virginia; the trim is wood painted white.

The church proper is 55 feet wide and 170 feet long. At the entrance, a large native flagstone and marble terrace afford an ideal after-service-visiting area for the people. The three (3) large entrance doors on the main facade are symbolic of the three churches that united to form the new congregation. The center entrance is in the graceful tower, housing bells and chimes controlled from the console, which reaches upward some 165 feet above the boulevard. At the top of the spire is a stainless steel cross that glistens in the southern sun and can be seen for miles around.

Beyond the main entrance doors is the narthex. Stairs from this area lead to the balcony; also to the ground floor where there is located the bride's room, coat rooms, five large choir robing rooms, and a rehearsal room.

A corridor eight (8) feet wide and seventy-five (75) feet long forms an ideal assembly space for the choir before the processional begins. This entire area is equipped with two-way broadcasting direct to the chancel.

The narther has hidden speakers to relay the activity of the chancel to this area so that the late comers will be aware that the service has begun.

The narther, nave, and chancel floors

(Turn to page 42)

THERE IS A LOT TO A CLASSROOM

Housing the Church School Class

by William S. Hockman*

THREE sets of people have an interest in the church school classroom: the church school administration; the teachers; and the pupils. Their interests often conflict, but in the end some idea must prevail. The good classroom must meet the needs and satisfy the interests of all three sets of people.

But the good classroom must do more. It must meet the requirements of an impersonal fourth factor—the curriculum. Whether conceived broadly as all of the activities used to promote total growth, or narrowly as lessons to be taught, the curriculum has implications for the kind, number and character of classrooms. This factor is sometimes badly overlooked by churches and builders.

To compress all that ought to be said on this complicated subject of the church school classroom within the limits of this article will be impossible. Therefore, don't look for the final word here or turn away if the article sounds a bit dogmatic and opinionated. Take it as the thinking of one person on a subject where many ideas and opinions can be honestly held.

Administration may want a room for every group but be compelled by budget and other considerations to adopt the principle of "multiple use." Multiple use may call for such things as more lockable closets; as two floor coverings, one permanent and one removable; and may require larger rooms than would otherwise be indicated.

The teachers too have their interest in the classroom. They want rooms of their own, rooms with good basic characteristics when it comes to light, ventilation, heat and permanent facilities. The teachers of small children may want carpets, but administration may prefer floors easier to maintain.

What do pupils want? They want a room pleasant to eye and ear; with comfortable equipment, and one they can call their own to some degree. Mostly they are not consulted. Even young children have their ideas. Recently, a four-year-old was asked how he liked his new church school and he said without hesitation, "It is bigger. I like a big room." Yes, little people usually like rooms which are larger

than we adults give them.

Curriculum cannot speak for itself. A curriculum that presupposes a talking teacher and a listening class will need one type of classroom. When the curriculum presupposes an active class and a dynamic process, a wholly different kind of room with respect to size, furnishings and equipment is indicated. Think of the impossibility of extempore drama in a monk-cell type of room! Actually, across the past twenty years better teaching methods have exerted a steady pressure for improved classrooms, and sad indeed is the fate of the church that builds today without due attention to the implications of the curriculum to which it is committed.

We would do well, then, in thinking of the classroom to be aware of these four factors which are seldom completely harmonized in any one situation whether we are building new or remodeling old facilities for religious education.

Size

Let us now turn to the classroom itself and discuss it under three clusters of factors: (1) size, shape, and location; (2) floors, walls, and ceilings; (3) windows, doors, and decor.

What size should a classroom be? There are many answers and each one will be slanted. The right answer in any situation cannot be found without serious thinking on the part of someone. It cannot be passed along to the building committee, who will then pass it to the architect. In final analysis the church must make up its mind.

If the basic activity program of the church calls for multiple purpose rooms, then they should be larger. At the Junior High level in a larger church, grade-size classrooms are serving as meeting rooms for youth groups on Sunday nights and accommodate such weekday meetings as the circles of the women's association. This type of activity could not be carried on in cubby-hole size rooms.

In another church, member of a great denomination that knows just what it wants to teach each oncoming generation and rather set on ideas of methods, over 100 little classrooms were created for classes of not more than ten pupils each.

In another church, some exceptional in this, the building committee consulted the principals and teachers. The architect was cooperative. The Junior department decided that it wanted a room for each grade. These rooms were provided and a program of worship, instruction, and activities is being carried on which would be impossible in monk cells. In this same building the Primary department is housed in new rooms on the old pattern of a big assembly room surrounded by smaller classrooms. After about a year of operations the Junior people are very happy with their set-up, but the Primary department is not. They would like a change, but it is too late by two years and many thousands of dollars.

In denominations where educational ideas are more fluid, changing, and dynamic the larger classroom is making its way, and it can be safely said that there is a definite trend in that direction. Because we believe that the idea of the grade-size classroom can be supported by considerations which arise from careful thinking in the areas of total church administration, curriculum, grading, the interests and needs of pupils and teachers, we shall discuss from here on the larger classroom.

In terms of average attendance we shall be thinking of rooms housing approximately the following number of pupils: Toddlers, 10-15; Nursery, 10-20; Kindergarten, 20-25; Primary, 20-30; Junior, 20-30; Junior High and Senior High, 25-35. (Please note that these are average attendance rather than enrollment figures.) To arrive at areas for the various classrooms, you would multiply the average attendance in each grade of the above departments by whatever number of square feet per pupil appeals to you or which you can afford. I would suggest the following: Toddlers, 10 square feet per attending pupil; Nursery, 15; Kindergarten, 25; Primary, 20; Junior, 18; Junior High, 15; and Senior High, 12. Some people will want more area than this and others will want less.

Since most building is done against present emergencies, building committees would do well in their planning to consider the enrollment and attendance plateaus of future years as well as of the present. Many churches have built

(Turn to page 32)

*Director of Religious Education, Lakewood (Cleveland), Ohio, Presbyterian Church.

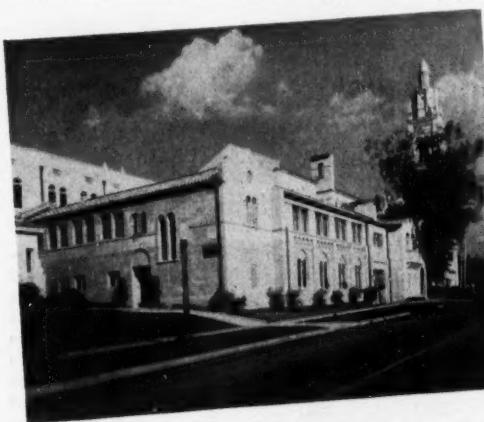


Photo by Fred R. Dapprich

More and more churches are looking to the needs of children. Recent surveys show that many churches now have "Children's Buildings" with recreational, educational and religious facilities. The Wilshire Methodist Church, Los Angeles, recently dedicated the building shown above.

Church School, Wilshire Methodist Church, Los Angeles

Theodore Palmquist, Minister

Allison & Rible, Architects, Los Angeles, California

SINCE World War II more attention has been paid to the needs and problems of young children—and their parents—than ever before. Especially is this true in communal activities such as playgrounds, schools, churches, shopping centers, theaters and the like.

Most modern department stores now provide playrooms where parents may leave their youngsters during shopping excursions. Many grocery stores provide pushcarts with seats for the children to ride upon. Playgrounds and schools have developed programs where pre-school-aged youngsters receive supervised instruction. Theaters provide special sections and movies for the very young.

These progressive methods have been adopted by many of the nation's forward-looking churches. Although most churches have always included services and instruction for the young, the very young, those of kindergarten age, were sometimes overlooked.

Since churches are constructed primarily as places of worship and sanctuary, many of them, especially the older churches, were built without adequate facilities for children. But more

and more, the importance of the very young, the babies, has entered into the picture and many churches are building additions designed primarily for child care and instruction.

One such is the Wilshire Methodist Church in Los Angeles which is under the leadership of Theodore Palmquist and Calvin E. Holman.

Noting the rising birth rate among their congregation, with its resulting baby-sitting problems and other costs, Drs. Palmquist and Holman decided on an addition to their original building, which was constructed in 1924.

With the cooperation and guidance of George B. Allison, of the firm, Allison and Rible, and a member of the church, an addition to the present building, to be known as the church school was planned.

An 11,000 square-foot, two-story concrete structure capable of accommodating children from the age of two months upward was designed.

Included in the \$175,000 addition are nurseries, playrooms, a play-yard, classrooms, kitchen and a beautiful little chapel capable of seating 120 persons.

The nurseries and toddlers' rooms,

decorated with drawings dear to a child's heart, have available bassinets, blankets and other equipment, including a kitchen where formulas and food may be prepared for the infants. A registered nurse cares for the children while the parents attend services.

The multi-purpose building is divided into areas for every age group and during the week certain facilities are made available to such older youths' organizations as the Boy Scouts, Girl Scouts and Cub Scouts.

Classrooms are provided for the various age groups and certain of the church's administrative offices are also housed in the reinforced-concrete addition.

INCREASED ATTENDANCE AT VACATION CHURCH SCHOOLS

Chicago—More than five million youngsters are expected to attend vacation church schools this summer in some 88,000 churches, it was estimated here by the National Council of Churches.

Miss Mary E. Venable, the National Council's associate director of children's work, said she anticipated an attendance gain of 100,000 over last year.

Miss Venable also predicted an increase in the number of teacher-training workshops, institutes and laboratory schools. In 1952, she said, more than 400 such training classes were held by city and state church federations. They were attended by 22,500 church school leaders.

Clate Risley, general secretary of the National Sunday School Association, also looked for an increase in attendance at church schools this summer.

—RNS

TO STIMULATE AND EXCITE

Worship Needs Color

by John R. Scotford*

N EARLY every Sunday I drive off somewhere to preach. No matter what the season, there is sparkle in God's great out of doors. It may be the riotous hues of autumn, the white blanket of winter, or the more subtle shades of early spring, but there is always light and color.

And then I leave God's world for God's house—and what a change! Most churches are a study in deep browns. No color is really ugly until you get too much of it. Brown isn't so bad in moderation—but most churches pile brown on brown until the effect is deadly. The windows should help, only, they usually don't. If I wished to end my usefulness with a congregation, the quickest way would be to tell them the truth about their stained glass windows. They would throw me out the door, and that would be that. What saves most churches are the flowers and the flags. Theologically I do not believe in flags in churches, but aesthetically they are often life savers, offering the eye the only relief from the surrounding gloom.

Color should perform two functions in a church. It should soothe and relax, but not put the congregation to sleep. It should also excite. A building used for worship should have an accent, a highlight, a center of commanding interest. Relating these two functions together is the high art of church decoration.

To do this properly we must take into account two sets of principles, one optical and the other aesthetic.

Two Principles

The pupils of our eyes contract in the presence of bright light, expand when we are confronted with darkness. They can't both contract and expand at the same time, and the attempt to do so is painful. The eye cannot take the full range from light to darkness simultaneously. We aren't built for that. Yet we can secure pleasing contrasts by limiting ourselves to a range of relative light and darkness.

This principle has an immediate application to church windows. For various reasons our fathers often put only

small openings in the walls of their churches. The sun shining through a small window into a large, dark room created a sharp contrast which was painful to the congregation. Stained glass was developed to remedy this situation. It stopped most of the sunshine, and used the rest to give a jeweled effect to the windows. The principle still holds that the smaller the windows in a church, the greater the need for stained glass.

On the other hand, clear glass windows can be quite satisfactory provided that there are enough of them to bathe a church in light. The eye adjusts, and is happy. The Fauntleroy Congregational Church of Seattle has a glass front towards which the people look and which has proven quite satisfactory. For this there are several reasons. The light comes from the north, and the people look into a grove of trees. Sunshine is scarce in Seattle anyhow. But what really saves the situation is the abundance of light. Light of itself does not bother; it is the sharp contrast between light and darkness that is painful.

Closely related to this optical principle is an aesthetic one. The leading color expert in the country claims that there are only three basic color schemes: (1) Two shades of the same color, which can be most restful. (2) Two colors close together on the spectrum—blue, green; red, yellow, which is more interesting. (3) Two colors close together on the spectrum, plus a color from the opposite side for contrast. This is where the excitement comes in! In a room which is blue-gray a dash of scarlet gives it a lively effect.

Applying these principles to churches, the place for drama and contrast is at the front of the church where the worship is conducted and where it is desirable to have strong eye interest.

In a number of new churches striking effects have been achieved with natural light shining upon the cross and communion table from windows in the side of the chancel which are themselves invisible. The end wall of the chancel is gloriously light, and yet there

is no light shining toward the congregation. With a large cross projecting a few inches from the wall a strong shadow is cast, which will vary in size and intensity with the different hours of the day and seasons of the year. In old churches a similar result can be secured by making the back wall of the chancel the lightest area in the room, and then throwing against it as much artificial illumination as possible.

A warning which should be superfluous is unfortunately in order. It hurts the eye to look towards an automobile headlight, but it is a joy to look with it. In a place of public assembly people are made uncomfortable, sleepiness is induced and headaches are started when the eye faces either a window or an exposed source of light. Some architects and many congregations assume that a window at the end of the chancel would be a wonderful way to beautify a church. If the window faces north, if it is high in the wall, and if it is filled with expensive dark blue and green stained glass, it can be tolerable and even inspiring. Most chancel windows, however, are a nuisance. They let in light which gets into the eyes of the people, and they draw the eye away from the communion table, which should be the center of interest.

If you have a window towards which the people look, two things can be done about it. The walls, woodwork, window sashes around it should be painted as light as possible, and then the maximum artificial light should be thrown against the window. Light can stop light. The brighter the room, the less trouble the sun can make for the eyes of the people.

It goes without saying that there should be no exposed light bulbs at the chancel end of the church. Bracket lights should be turned out and then taken out at the first opportunity. Hanging lanterns should be banished from this area. There should be much light on the choir, the minister and the communion table but it should come from concealed sources—lights recessed in the ceiling or lights on the forward side of beams.

(Turn to page 44)

*Church building consultant, Mount Vernon, New York.

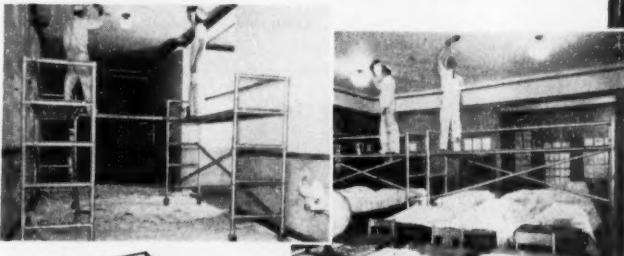
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—we can keep our
church beautiful,"
reports Pastor S.....*

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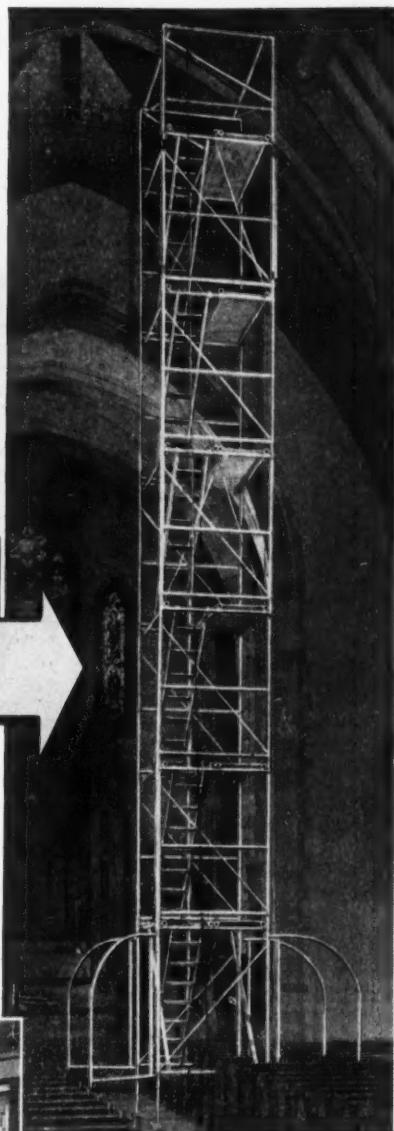
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Hilton Baptist Church, Hilton, New York

Vincent I. Lloyd, Minister

Harwood B. Dryer, Dryer and Dryer, Architects, Rochester, New York

I AM not a minister, but I am a firm believer in the ministry of architecture. A church is a House of God. Properly planned and designed it should create an atmosphere of worship, a background for quiet thought, meditation and prayer.

Ever since the Christian church emerged from the catacombs, congregations have been building. For centuries they erected their churches truly to the glory of God. The early Christian basilicas, the massive Romanesque churches and finally the great, soaring Gothic abbeys and cathedrals of Europe were the finest expression of their art and craftsmanship. No amount of toil and labor, no accumulation of treasure was too great to lavish on the church. Much of the great art of the Renaissance was of a religious character, painted for the church. The people were building a House of God.

Then came the Reformation. How much of beauty and grandeur was swept away in the name of religious reform! Cold and barren austerity followed for generations.

After the great fire of 1666 following the London Plague, Sir Christopher Wren was commissioned as architect to design some sixty London churches. His buildings were constructed of stone. However, the English Renaissance employed and developed by him and his contemporaries became the prototype for our so-called "Colonial churches."

In the American Colonies wood was abundant and inexpensive. The proportions became lighter in pine, the moldings more delicate. In rural communities the frame building was always popular.

In the planning and design of the Hilton Baptist Church for reasons of economy we employed this type of construction and drew on historic precedent with a measure of freedom. Our association with this project is almost mossy with age. Back in the depression, by 1936, architects were cautiously putting their apple trays away in the attic and hopefully hunting out pencil stubs. Occasionally a prospect appeared and we gambled a new pencil. Small churches, always hard-pressed for support, began to show recovery and growth. Over the years it has been the experience of our office that the faith of the church has led in economic recovery. Church building has been the first to go ahead. So it was at that period.

One of the prospects on which we were called was this Baptist church in the Village of Hilton not far from Rochester. A frame building of the 1880s, it possessed all the incongruities typical of its time and the Akron Plan. It had the side chancel with circular pews and folding doors. The pulpit jutted out into the congregation so far that those at the side viewed the pastor from the rear. The large cir-

cular and pointed arched windows possessed a mild Gothic flavor but the porches and entrances were definitely Greek. The unique feature which set it apart was the sheet metal surfacing of interior walls and ceiling.

Studies were made for a complete alteration in plan. However, it was fifteen long years later that the contracts were let and construction commenced. Study had proven that a new church sanctuary could be erected for little more than the cost of altering the existing building. The change to a new project was a most fortunate one in spite of the fact that the site is somewhat crowded.

The exterior is severely plain and unpretentious, colonial in style, the walls clapboarded between simple pilasters. The narthex is connected with the old church building, now a social hall, by a breezeway. Entrances from the parking area in the rear and the court in front admit to a common hallway between church school and chancel of the new sanctuary.

The main entrance to the church is on the axis. At the left from the narthex is a bride's room which is proving useful and popular. The nave has a center aisle with a vaulted ceiling to give it height. Side aisles are formed by rows of slender columns. The choir is divided. The center aisle leads up without interruption to the altar, the proper center of worship. All the pews, the choir stalls and organ console face the altar. The baptistry is located back of the altar, behind the dossal or altar drapery. On occasion of baptisms the altar is temporarily removed and the dossal drawn aside. At the left of the chancel there is a small choir room with cabinets for robes and music. The octagonal pulpit is also at the left with lectern at the right.

The color scheme has received much favorable comment. The plastered

(Turn to page 40)



SEVERITY AND CHARM OF THE COLONIAL

At a cost of less than \$80,000 this church, which shows so clearly the tradition of Colonial New England, now graces the community of Hilton, New York.

Increases Summer Church Attendance!

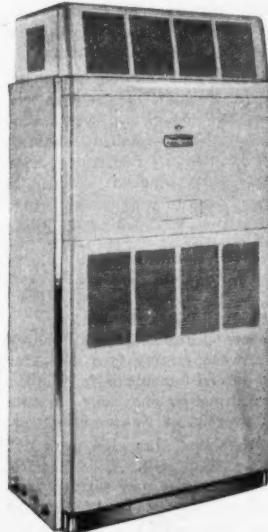
*Alabama church official praises
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Deacon H. B. Word, First Baptist Church, Scottsboro, Alabama, says, "There is no question in my mind that our Frigidaire Air Conditioning has created an increase in church attendance. Our church members are all thoroughly pleased with the results our system gives us."

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TRADITIONAL, YET CONTEMPORARY

The sloping roof of this church follows the traditional but any Gothic features have been studiously avoided. It is but the first unit. An educational wing is to be added.

Grace Lutheran Church, Western Springs, Illinois

A. E. Bohlman, Minister

Herbert A. Brand, Architect, Chicago, Illinois

THE design of the Grace Lutheran Church, in Western Springs, Illinois, has been conceived with the "contemporary" trend in mind. We have followed the precepts of "contemporary architecture," i. e., form follows function, the materials used are apparent in their structural functions and the design is built around the uses to be made of the structure and the climatic conditions.

With these things in mind we have retained the sloping roof, but have omitted all useless ornament and all "Gothic" features. No arches are needed, so the triangle, the symbol of the Trinity, is used throughout. Gables, dormers, windows, trusses, corbels and buttresses conform to this triangular treatment. Clean and simple lines, set off by large areas of masonry, attract attention to this small church of different and contemporary design.

The church has been planned with economy and multiple use in mind. The "L" shaped plan, with large assembly and dining hall, is arranged to open up for additional seating space in connection with the nave. This permits the size of the nave to be such that the

average congregation has the proper setting for their worship services. The economy of this layout is apparent when you consider how much larger the nave would need to be if the assembly hall was in the basement and so could not be used for additional seating. The Sunday school rooms on the first and second floors have ample sun and air and the space under the parish house roof is used to the best advantage for Sunday school rooms, which serve also for other activities during the week.

The sanctuary of any church should lend itself to the worship service and a worshipful atmosphere is therefore of prime necessity. To accomplish this all furnishings should be designed by the architect so that he may have freedom to embody the main ideas of all good architecture, i. e., unity, harmony and proportion. Only in this way can the altar be kept the focal point for worship without any distracting elements disturbing the feeling of devotion.

The altar is of light gray Bedford limestone with a rubbed finish. The cardinal velour dossal forms a warm and rich back drop symbolizing the sacrifice. Above this, the chancel window is in

the form of the "passion cross." This window contains symbols of the passion in richly colored stained glass and unifies the chancel design.

The walls of the chancel and nave are of soft textured brick in warm shades of rose beige. The ceiling, trusses, all woodwork and furniture are stained a warm gray to blend in with the walls.

The windows are of stained glass in pastel shades of seedy antique glass and contain emblem medallions of richly colored imported Norman slabs and pot metal glasses.

The interior walls of the first story of the parish house wing are of lightweight concrete blocks laid up in random ashlar pattern. Their sound absorption qualities make unnecessary any additional acoustical treatment.

Throughout this church structure, designed for a small, but growing congregation, the idea has been to construct a beautiful, permanent, and economical structure. Provisions have been made for a wing to be added to the parish house to provide for future Sunday school facilities and young people's activities.

CHURCH GROUPS AID LEPROSY MEDICINE DRIVE

Lawrence, Kansas—Local church groups are cooperating in a drive for funds to purchase medicine for Korean lepers instituted by pharmacy students at the University of Kansas here.

The "Prolepkko" campaign grew out of a letter from a K. U. School of Pharmacy graduate, now serving at a leper colony near Pusan, telling of conditions there.—RNS



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OUR CHURCHES ARE MADE FOR SERVICE

The New American Church Building†

by William H. Leach*

MANY churchmen may not be aware of it but there has been developing in our nation, over several years, a distinctive type of American church building. The kind of church building that modern Americans demand is something quite new—it does not duplicate churches of any other historical era. There is something of the past in it, of course, but none of the European lands have ever dreamed a church building with the facilities which modern Americans seem to think is necessary.

There have been great cathedrals in past which our age may not be able to duplicate. Their artistry will continue to live down through the ages. There have been parish churches of such beauty as to astonish the eye. What other age has built for family use and general utility such as the modern American churches are now doing? The older churches provided chancels for the choir and clergy, the nave for worship, altars for prayers and devotions, and housing for the clergy. But the most modest of new American churches go far beyond these facilities.

In an editorial some months ago I suggested that a congregation plan its building as a family plans its home. There must be facilities for all age groups and many kinds of social activities. These ideas are back of our modern church building. Then I wrote that every church building must afford these three features:

1. A Building for Worship
2. A Building for Religious Education
3. A Building for Fellowship and Recreation

Now we would add a fourth feature which is as essential in the modern church as the first three. Every congregation must provide automobile parking space. This is essential.

Keeping these four things in mind let's set up a program for an adequate church building for a modern church. The author is not a dogmatist. In stating the various requirements he feels that he is merely expressing the

judgment of the best counselors in church building.

1. To start with, secure an adequately sized building lot. There are many good reasons for this. The new tendency is for spread-out buildings, not over two floors in height and without basement rooms. These require more land space than the old piled up buildings. If a church is going to have adequate parking space it must have a good sized parking lot. Churches are learning to use their out-of-door facilities for class meetings, open air preaching and social gatherings. And, this is very important, any good building looks better on a large lot than a small one on which it is crowded.

No church today should be placed on less than an acre of land; we know of churches which have fifteen, eighteen or twenty-five acres. One of the newer tendencies is to emulate the department stores and move out to suburban areas where there is room to spread. Some planners predict that the great stores of the future will be in the roomy suburban shopping areas while the downtown stores will be secondary units. Churches may undergo the same transition.

2. Build close to the ground level. The steps or stairs by which worshipper once ascended to the house of worship are fast disappearing. The newer churches have the entrance at ground level or one or two steps above. Here again there are several reasons for this.

One is that basement rooms are no longer popular. Church school classes should be above ground. Authorities and state codes agree on this. Our Ohio state code says, for instance: "No room wholly below the grade shall be used for any purpose other than storage, heating apparatus or fuel. Rooms used for worship, religious instruction or recreation may be placed with not more than fifty (50) per cent of the height of the story below the finished grade line and in no case more than eight feet below."

The new concept of grade level churches has been made possible by the newer forced heating installations. A basement under the church is no longer necessary for proper heating.

This unquestionably has been a big factor in the new design.

There is, also, a psychological factor. The long steps offer a physical and emotional resistance. It is nice to walk from the street directly into the house of worship. There is also an educational reason. Educators seem agreed that children should not be sent to the dark, and usually damp basements.

Here, again, as in the case of the large building lots the final argument is one of beauty. Compare the appearance of the church built near the ground level with one with the steps leading to the main entrance. Your eye will respond, more favorably, to the one at ground level. For this reason some churches which have a remodeling program have built a wall which encloses the front steps to give the appearance of a ground level entrance.

3. Provide an adequate foyer, narthex or vestibule. This is a natural place for worshippers to hesitate, hanging their outer coats and greet their neighbors. It should be large enough for this purpose and equipped with the proper clothes racks. Prudence has taught that these racks should be properly administered so that clothing placed on them will be safe from prowlers.

4. Have a center aisle in the nave and have the main entrance open directly into the center aisle. It is helpful for weddings and funerals, of course. But more than that, it is psychologically correct. The worshipper has a straight and open eye lane to the altar, the symbol of worship. He is reminded instantly that he is in the house of God. The rectangular nave is to be recommended.

5. Have the altar or communion table placed in the center of the chancel so that it has the focal center of worship. There is still some argument over the correct chancel arrangement for Protestant churches. Personally I like the divided chancel—with some exceptions. I do not think it has the sanction of history that some of its proponents argue. And I think that Protestants should give preference to the

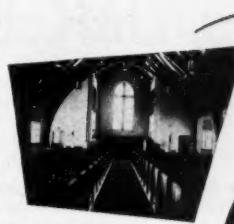
*Read in conjunction with article, "Here Are Some Things Your Church Can Do," on page 74.

†Editor, "Church Management." This article originally appeared in the January, 1953, issue of "Church Management." It is reprinted to reach thousands of new readers.

communion table over the altar. I do believe that the focal center of worship should be the table or altar rather than the desk from which the clergyman reads or speaks. At the same time I do not like to see historic churches changed in the years of their maturity. There is a dignity in age which need not yield to changing conditions. So while we may agree that the open chancel has an aesthetic appeal missing in the center pulpit arrangement we should be cautious about destroying historic values which, in themselves, offer much more.

The present mind on chancel arrangements is more flexible than a few years ago. Some Protestants felt that every church erected, to be liturgically correct, must have an altar. The revivals in both the Roman church and the Episcopal church to restore the communion table has done much to discount that thesis. Walter Lowrie in his volume, *Action in Liturgy*, piles up pretty conclusive evidence that the removal of the altar from the wall to bring it near to the people and, hence, to make it a communion table has plenty of justification in history.

6. Where shall we place the choir? This is one of the questions which cannot be dogmatically answered. With the coming of the open chancel it seemed that the position of the choir in the chancel had become established. But it appears that such is not the case. Nor is the location in the chancel definitely decided for all time. The early New England churches provided no place for the choir. When the choir developed it was placed in the rear balcony because there was no other place for it. Years ago, with the advent of the pipe organ, Protestant churches moved their choirs to the front of the church. As most Protestant churches were pulpit centered the choir and organ were placed back of the minister's seat. The open chancel changed the position of the pulpit. The choir or communion table became the center of worship. It was desirable to have an open aisle extending to the communion table. The choir, accordingly, was placed on either side of the chancel, facing the open center. Certain choir directors have never gracefully yielded to this arrangement, insisting that the choir should be in a single unit for the best musical renditions. New churches are being built which bring the choir back into the central position, where they are partially hidden by a grill or screen. Other churches have reverted to the position in the rear balcony. And, occasionally one hears an argument for placing the choir on the floor with the



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congregation — an innovation which seems to have found favor in some European situations.

No, we cannot be definite when it comes to telling where the choir shall be placed.

The Organ

7. Where place the organ? This depends a great deal upon the position of the choir. It also depends upon the type of organ the church secures. If the organist is also the choir director the console of the organ must be placed where he can direct his choir; when a separate choir director is employed the organist must be where he can receive instructions from the director. In the church with a chancel the organ probably should be spread out on both sides of the choir.

An organ, either pipe or electronic, is a versatile creature. Pipe organs are, as a rule, individually constructed. They require much more space than the average layman supposes. Organ builders are frequently handicapped by lack of space. An organ is a complex thing and must have elbow room. As important as space for the mechanism is the space allowed for the sound to travel to the nave and chancel. Visible pipes have been abandoned but the question of the large open space in front of the organ is still a problem. Some churches have adopted a grill to cover the space; some others have gone all out European and have the organ, without protection, offered to the gaze of the worshippers.

8. What do we mean by good educational facilities? It is hard to say. This has been an ever-changing field. A generation has passed since the popular Akron plan controlled the situation. Since then we have seen the coming of departmental work and the individual classroom. In recent months there has arisen a definite reaction against the "little cubby hole classrooms" and the present trend is toward departmental rooms where the group meets for assembly and work. One or two extra rooms may be offered for classes but other classes meet in corners of the larger area. Such a development has the endorsement of the National Council's Bureau of Church Building and a committee of the Council's Department of Christian Education.

Educational or Social

If we could ever decide whether the church school is an educational or social institution we might have some definite principles for equipment. Right now one point of debate is whether worship by departments shall be in their assembly or in a chapel specially

provided for the classes. Studies of church plans would indicate that the chapel idea may be winning at the present time but there are some good arguments on the other side.

9. Your church should have a chapel. Most churches of any size are now providing a supplementary chapel. As mentioned under educational facilities such a chapel provides worship facilities for the various departments of the church school. The class work is divided in such a way that the various departments use the chapel at different times.

The chapel, however, serves for a larger purpose than merely providing worship facilities for the church school. If it is strategically located it will be used for private devotions by many; it also will be in demand for small weddings and funerals. There is an unfavorable reaction, today, from the too ornate funeral parlors and a desire to bury the dead from a religious atmosphere. The church which has a chapel which may be provided for this purpose can render a good service.

10. The facilities for Christian fellowship. No church, today, is being built without offering facilities for fellowship. Such opportunities start with the dining room and kitchen which are found in the smallest church. These modern church kitchens with their stainless steel equipment, dish washing machines, coffee makers and other items are a long cry from the old kitchen of a generation ago. Churches, like homes, like the comforts of living.

Dining rooms can be called "Fellowship Halls." In this way they serve a double purpose. A stage at one end can be provided for programs and drama. At the other end the kitchen. In churches of any size there will be other kitchens or kitchenettes as they are called. These will be available in the Ladies' Parlor and the young people's rooms. They make it easy to serve a light meal without dirtying the facilities of the kitchen.

I have heard of "Ladies' Parlors" all my life but it has only been in the last few years that churches really have built rooms worthy of being called parlors. The newer churches have them. Heavy carpets on the floor, comfortable chairs and seats. Ample and well placed lighting fixtures. Good ventilation and comfortable heating are essential. Men's rooms are not so plentiful as Ladies' parlors but they do appear in some churches. Very recently we visited a Methodist church which had a smoking room. But that is rather unusual.

Athletic facilities are not as common in the new churches as they were

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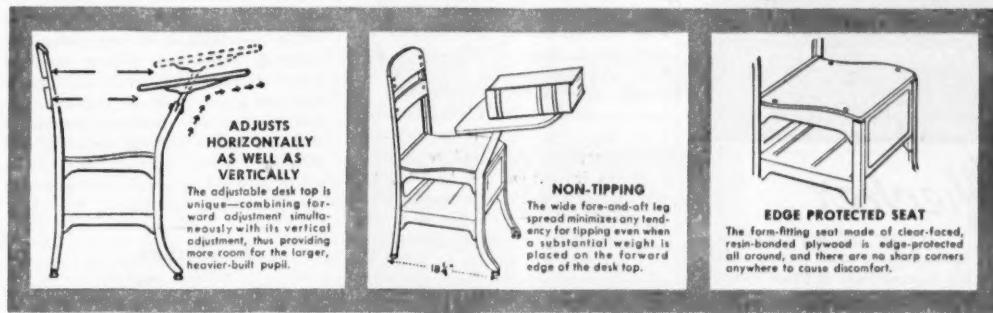
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a generation ago. Nor are bowling alleys being installed, to any degree, in the newer churches. On the other hand tennis courts and croquet courts on the church grounds are seen frequently.

11. Making the most of out-of-doors. In opening this story I told you of the need of having plenty of parking space. The parking lot is probably the most important out-of-door facility you can offer. City after city requires new churches to provide parking space before a building permit will be issued. Some say that you need space for an automobile for every four worshippers; others say one car space for every ten members. It may add up to about the same thing.

Because so many people drive their cars to church, the new church architect needs to have an entrance near the parking lot. Two main entrances are necessary. The parking lot should have a hard surface so that clothes will not be soiled.

The out-of-door equipment may well include a corner nook with a fireplace, some convenient spots away from passers where small committee meetings may be held, and an open air pulpit.

12. What style architecture? Just because this is the last item to be discussed does not mean that it is the least important. But I will admit that I did have the desire to discuss other very important things before this subject was introduced. A lot of people get excited about traditional, contemporary, Gothic or Colonial and never get down to the practical subjects such as a stained steel kitchen or toilets for the children. So the first suggestion is, "Don't get overexcited about architectural styles."

There is little pure Gothic being constructed at the present time; nor is there much pure Colonial. Even the sticklers for the traditional use modern methods. Their buildings incorporate steel beams, metal steam pipes, modern organs, and other equipment. On the other hand the proponents of the contemporary usually come around to using traditional symbols. There is no straight line which can be drawn between the traditional and the contemporary. The definitions depend upon the point of view of the observer.

There is no parallel between theology and architectural styles. The Lutheran churches are traditionally conservative in theology but among Protestants they seem to lead in contemporary and modernistic building designs. The Methodists have more than their share of theological and social liberals but their newer buildings are more apt to follow the traditional. They are building altars while there is a movement

in the Episcopal church toward the communion table.

The writer has some convictions which may be middle-of-the-road. First he believes that a church should look like a church. It should be recognized as a church at a glance. The architectural symbols of such a church are the cross, steeple, the tower, the long sloping roof, the windows and the masonry.

He believes that the planners of new churches can take these symbols of the historic past and combine them with the local area contribution and end up with a combination of traditional and contemporary which will serve the present needs. Adobe churches for the southwest, redwood for California, white frame buildings for New England, and brick and stone any place. But there is no reason why a church must keep to local traditions. Churches should be planned with constructive imagination. It probably would not be safe to permit an architect who knows nothing about religious traditions design one. But neither should an architect without imagination and courage to depart from the past, when it is desirable, be considered competent.

The best method for any committee studying plans for a new building would be to read, visit and study churches about their own communities and other cities. Immerse themselves with the lore of church tradition and building. Then, keeping their own needs in mind go ahead and plan the church of their dreams.

Architecture . . .

(From page 9)

spirit; and industry "overwhelming us like a flood which rolls on to its destined end" has furnished us with new tools. We ought to ask now if that new epoch and that new spirit have truly and faithfully informed our work. It is futile—and just little silly—through the body of our enemy, who lies dead at our feet. We have time now to glance at whatever rifts there may be in our own armor.

At this point I must recall a principle which is, I think, fundamental in the criticism of art: *expression is the supreme law*. Every artist, we must assume, wishes to tell us something in the language of his medium. At the beginning of his work or in the process of its development the architect, whenever he is an artist, proposes to himself some central impression which his building shall leave on the receptive mind, some vital and essential spirit which shall animate the whole. His art then is successful in the degree to which he has succeeded in that expression. We must not censure an architect's work, in so far as it is art, by

logical or technical standards. The necessary questions are these: What has this architect intended? How far has he succeeded, with such materials as were afforded him, in carrying out his intention? Does his work express that which he meant it to express?

A building, when it deserves our notice, does so as an expression of something, of some experience or feeling either in the architect himself or in the world around him. As critics we must focus our investigations upon this central concept, which must be implicit in all that we write. Our guiding star should not be the way in which the architect worked, the theories of design to which he gave his allegiance, the time, place, and circumstances which surrounded and influenced him, the truthfulness and propriety of his sentiments, or the fitness, firmness, and economy of his methods—although all of these are valid investigations for the historian—but the peculiar and individual life he has instilled into his constructed fabric and the mysterious means by which he evoked that miracle.

In following this principle we must be careful not to search for a source of expression in an architect's personality—in whatever bundle of psychological traits an architect exhibits in his practical life. These are pleasant or unpleasant, conventional or picturesque, ethical or unethical; but they are almost always distinct from that artistic personality which is the creative force in a work of architecture. You will not discover the poetic and tortured soul of Louis Sullivan—or his deep-tinted rhetoric—in his exact and linear skyscrapers and his careful ornament. The crotchety mind of Richardson disappears under his masculine arcades, his rugged, craglike silhouettes. The opposed styles of Le Corbusier and Wright have their origins not in opposed temperaments but in opposed concepts of the functions of art. If by self-expression we mean the exploitation of personal traits, then self-expression is the unforgivable sin of an architect. Nor should we look in architecture for the expression of those fleeting sensations, exquisite or brutal, which are thought appropriate to poets and musicians.

The range of expression—or, let us say, the range of ideas to be expressed—is thus limited in each art. Music can express themes inaccessible to sculpture; sculpture, themes inaccessible to architecture; nor can that which is expressed in any of these be adequately translated into words. It is obvious that the architect must be content to capture only those things which architecture can capture.

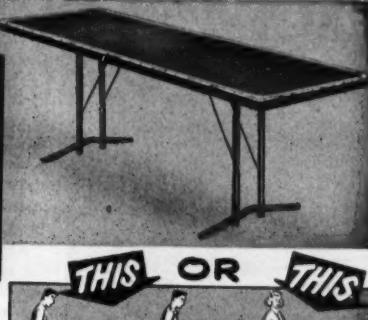
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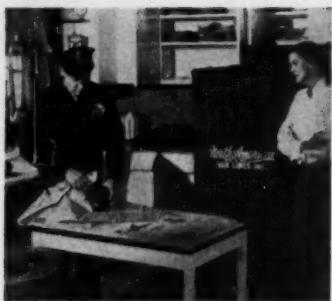


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which, I think, is quite as fundamental as the one I have already stated. Expression is the supreme law of architecture, and this expression is limited to ideas and feelings which are related to life in its general, or collective form. However original to his own experience, however deeply known and felt, an architect's theme is an experience, not intimate and personal, but known, in some degree, to all men.

Architecture is mute before individual happiness or suffering. Neither love nor hate, jealousy nor anger, despair nor hope can be expressed in the language of stone or steel except as these are first made the passions of society. To be fused into architecture these must become shared experiences. I do not, of course, mean that emotions, engendered by memories, may not cluster about a house or that architectural forms may not become, through no agency more mysterious than association, deep wells of sentiment; but it must be obvious that these are not shared or collective experiences but personal.

The genius in architecture is he who, commanding the means of expression, feels beauty and meaning in the general life of mankind more clearly and intensely than do other men. The beauty most moving in architecture is that expressed by the cathedral; but the grandeur and promise of the state can also be exhibited in noble patterns; and architecture has always been solicitous of the adventure, relived a million times each day, and the loyalties, forever reaffirmed, which are the secure foundations of family life. Our institutions may tell their stories through the buildings which clothe them, and cities, like Venice, may proclaim in architecture their power and splendor or, like Athens, their serene pride and their piety; and it may be that we shall also express, in the form we give to a modern world, some dignity and promise in the life of mankind as a whole.

These are spiritual values, inaccessible to measurement and objective analysis. The art which exhibits them is not a special function, the exercise of an aristocratic club, but has its roots in the life of mankind from which it cannot be separated. That which the architect experiences we have already experienced; that which he tells us we have already known; and that which distinguishes genius is not a difference in kind from humanity but a difference in intensity of feeling and clarity in expression. "Genius," said Croce, "is not something fallen from heaven but humanity itself."

If it will be admitted—if only for the purposes of this paper—that these, the experiences of men in society, are indeed the themes most congenial to

architecture, then, before returning to the idea of progress, I should like to introduce a third principle which, I think, is also fundamental. Expression is the supreme law of architecture; the themes of architecture are ideas related to men in societies; and the vehicle of expression is always plastic.

The architect is concerned with shapes and the arrangement of shapes, architecture being "the masterly, correct and magnificent play of masses brought together in the light." The definition is that of Le Corbusier and is developed by him in eloquent language:

The architect, by his arrangement of forms, realizes an order which is the pure creation of his spirit; by forms he affects our sense to an acute degree and provokes emotion; by the relationships which he creates he awakens profound echoes in us; he gives the measure of an order which he feels to be in accord with our world; he determines the various movements of our heart and of our understanding; it is then that we experience the sense of beauty.

The term "shapes" includes lines, planes, and volumes; and, although these abstractions may be expressive in themselves, they gain an architectural expressiveness through that arrangement which "realizes an order which is the pure creation of the spirit." That kind of order is form. I do not mean that form is beauty—the idea which colored the Renaissance—but rather that form is beautiful when it is also an expression of feeling. We do not know by what mysterious means an architect gives form and individuality to his work. We do not know where form comes from and how it develops and expands or how it becomes irradiated with celestial fire. The rules of the formalist, minutely and strictly followed, give us only lifeless pattern. But we do know that form is the substance of architecture.

An architect models his building—subject to a thousand tyrannies of use, technical compulsions, costs, conditions of the site, and the vagaries of clients—as a sculptor models clay. He assembles, shapes, and defines volumes and masses; establishes their relationships to each other and to the whole; adds or takes away from each; emphasizes or suppresses, simplifies, elaborates, distorts. So far as an architect strives for expression he strives for form.

Having thus set forth—I hope not too tediously—what I conceive to be fundamentals in the analysis of architecture, I shall return to a consideration of the idea of progress and of that sentiment for modernity which is the reflection of this idea in architecture.

I shall not ring into question the belief that design should be the outcome of a sound knowledge of materials and technical processes and of fit-

ness for practical purpose. Our new inventions in manufacture, our new possibilities in the design of space, will reshape the world anew. A new architecture will be the child, in a technological sense, of a new era. I take these things for granted. I am concerned, rather, with that idea and feeling which was provoked by the triumphant progress of our day, with the need of our architects to celebrate that idea and feeling in their constructed patterns, and with the mode by which they hoped to effect that celebration. I should like to re-examine this the central practice of our architects in the light of the principles of criticism which I have described.

Let us examine first the idea and the need; and afterward the mode of expression.

From its earliest formulations the idea of progress has had, as we have seen, a strong materialistic flavor. Schelling, who considered history a development, compared this development to that in the physical universe. Hegel adopted the same analogy, human history being an epitome of a vast cosmic process, intended by God but proceeding in accordance with physical laws. Marx accepted this idea as fundamental but proposed "the material conditions of life" as the cause of change in human thought and art. In all instances the concept of progress in human life is identified with progress in the physical world.

When, therefore, our architects extended this idea from its home in philosophy into the realm of art it was almost inevitable that they should identify the progress of architecture with the progress of their technologies. The cumulative advancement of man's inventions, a continuous temporal process, was seen to be like that of nature; and nature, in turn, had set the pattern for the forward march of man. Airplanes, radios, and skyscrapers became the advance guards of humanity—and of a new architecture. They are the heralds that announce the new day.

Upon that assumption our architects built a little philosophy of their own. The marvels of new machines being the certain evidence of new marvels in civilization, the conclusion that our social, economic, and political systems are also evolving toward new perfections in harmony with the machine, was too inviting not to be embraced. The machine shall create a new order, a new freedom of thought, a new religion, and a more glorious architecture: an architecture which overcomes those inhuman living conditions which are the cause—and never the consequence—of moral degeneration and anarchy, an architecture which exhibits the clarity and logic, the unfailing exactness, of the

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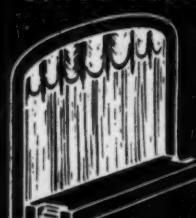


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But what is the purpose of architecture if it is not to discover a background of life and inspiration: to look below the confusions and frustrations of the material world and to recognize below these appearances the universals that shape the quality and direction of human life—to bring these out, exhibit them, make them known and eloquent? A sentiment for material progressions is not drawn from the general spiritual life of our time. The promises of a technological Utopia may kindle the mind of an architect but never the heart of mankind. Whatever may be our faith in the industry and the machine, however firm our conviction of new freedoms and new horizons, we shall never satisfy with these the hunger of men for some assurance of beauty in their present lives and their present environment. Utopias are the purest distillations of romance.

I admit the validity of romance in architecture but only upon condition that it be made integral to form. A solicitude for Utopia is inherent in every work of art and is admissible when accompanied by a deeper significance. But that companionship is infrequent in the greater part of our modern practice. We are satisfied to exhibit our feeling for modernity in the naked appearances of our new building techniques. Being without formal values these represent rather than express modernity. They cannot, without reshaping of the artist, express anything.

Thus, both the idea which we seek to express and our mode of expression are essentially romantic. They have their principle in association. Just as the idea of human progress is associated with that of mechanical progress, so the products of our technologies—steel construction, plate glass, prefabrications—are made to represent in our minds a social and spiritual advance-

ment. They do not address us as elements in a language of architecture, but as visible evidence of a way of life in which they participate.

Since modern architects had at their command engineering principles and utilitarian satisfactions peculiar to our present civilization, they hoped, by giving these a visual emphasis, to make them bridges over which the spirit of that civilization might enter modern buildings. Those who know modern buildings will recognize the modes of construction peculiar to the present. They will apprehend the new uses set forth in shapes and relationship dictated by these uses, and this will persuade them of a unity between modern architecture and their own necessities and desires. Being aware in our buildings of a control of space congenial to their way of life, they will recognize their own more spacious world within our stricter boundaries. The visible surfaces of our time will thus be made eloquent of our time.

This is, to say the least, an uncertain eloquence, dependent upon descriptive and technological values. It is in that mode that a suit of armor evokes the Middle Ages and a purple toga the age of Augustus. Steel and plate glass, like armor and togas, are fragments in the outward show and surface of a civilization. Like these they are symbols of a civilization and in the same way gain a dramatic influence by affinities with the civilization in which they belong. No part of their command over our imagination arises from a "vital and essential spirit" with which an architect has animated them, but from sentiments which cluster about them—the sentiments which they illustrate rather than embody. And he knows little about the human heart who does not know that sentiments can cling as closely to a Ford car or an Enfield rifle—or to a steel girder, for that matter—as to Roman toga and knightly armor.

Art is a conscious process, not an accident. The modernity of steel construction is not instilled by an act of the will. Steel girders are modern as Shakespeare is Elizabethan and Disraeli, Victorian—because they cannot help it. There is lacking in all of these that intention which is the essential ingredient of art: no one intended that Shakespeare should be Elizabethan. No doubt there is an art in selection but, considered as elements of expression, in what way does the selection of a girder differ from the selection of a gargoyle? Each of these, if our minds are so tuned, will summon an atmosphere appropriate to its world, but the art is as extrinsic in the one instance as in the other. One romanticism has replaced another romanticism.

This casual nature of modernity,

when dependent on practical invention, will become increasingly evident as the shapes engendered by our new technologies become familiar. They have already ceased to arrest our attention; soon they will not even surprise us. Already we take strip windows for granted, accept undecorated walls as a matter of course and mass production as a normal process of the building industry. Without novelty these no longer symbolize progress; we shall find their affectation of drama and consequence somewhat tedious when we have seen them a hundred thousand times. When that happens our architecture, unfounded in spiritual experience, will lack even the palliatives of a story book.

The aridity of our new architecture—its severity of plane and contour, its precision, its devotion to fact—does not arise, as many traditionalists suppose, from the advancement of our sciences. It arises rather from defeat of our art: from the failure of our architects to make use of new technological forms as the materials of artistic form. No one can stay the swift progression of our sciences of construction or of our techniques of planning, and no architect should wish to arrest these for a moment. But it is essential that we should command them to some harmonies with the spirit of man.

We set out to express the idea of progress, the sense of achievement and promise with which this idea had kindled our hearts. But the idea of progress, as this took shape in our minds, was too often unconcerned with the values of the general spiritual life; and the method by which we strove to express this idea is not the architect's method—of ideas embodied in three dimensional form—but a romantic method, dependent upon representation and association. The progress with which we were concerned is a philosophical concept originating in speculative thought outside that realm within which architecture finds its expressive themes; and this concept was not translated by free moldings of mass and space into plastic patterns—the architect's true metier—but was, rather, exhibited in technological invention and circumstance in the belief that these are competent, without formal values, to provoke a sense of that new world of which they are the magnificent evidence. The idea is empirical; the mode of expression, romantic.

We must be set free from that spell which the lamp of progress, lighted in a province apart from our art, has cast over our minds. We must be free from this present obsession with contemporary materials and techniques to the exclusion of all other bases of design; free to crystallize these into plastic unity and clarity or suppress them al-

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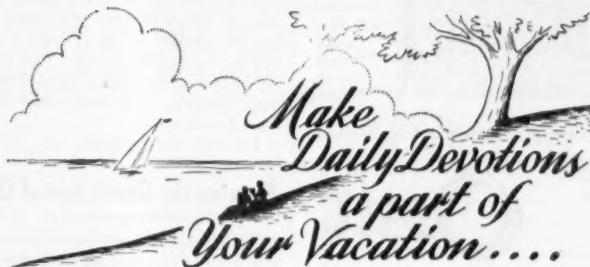
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together; to impose upon them harmony, proportion, rhythmic disposition; to make color, mass, line, and light authoritative means of expression; in a word, free to re-establish the sovereignty of form in the art of architecture.

And how can an architect be free if at every step of his design he encounters structures, materials, or contrivances made immovable to his will, not merely by considerations of practical necessity but by the more impregnable mortar of esthetic dogma? If, indeed, expression is the supreme law and if the measure of excellence is the degree to which an architect has expressed that which he set out to express, then every element in a building untouched by his shaping hand must be considered an abridgment of his art.

Karl Marx has given the concept of progress a unique interpretation which, I think, is not without influence on architectural practice. It would be proper, perhaps, to call this influence subconscious. The arts, said Marx, are determined in each era by the means of production specific to each era; and he gave to mechanized industry a high rank among those successive heavens to which man ascends through economic ameliorations. Thus, our art advances toward that supreme excellence in which architecture will become a form of industrial design.

To this doctrine Picasso, himself a Marxist, replied: "To me there is no past or future in art. If a work cannot live always in the present it must not be considered at all. The art of . . . other times is not an art of the past; perhaps it is more alive today than it ever was."

Art does not progress.

Housing the Church School Class

(From page 14)

for a crested enrollment without due attention to the movement of the crest through the grades of the school and to its eventual disappearance.

Shape

What shape or proportions should a classroom have? Now that we have left the Akron plan behind in our building, they are generally rectangular and in all proportions. Long thin rooms are a mistake. It may be observed that rooms that are one-third longer than wide have a certain appeal as well as economy under multiple use. Rooms for younger children, which are not to be used for other purposes, can approach squareness without disadvantage. In such rooms the corners can be used for interest centers and the center of the room can be kept free for the movement of teachers and pupils. Rectangular rooms adapt a little

more easily when instruction and worship is more formal and where expression is more mental and less motor than in the kindergarten.

Location

The break up of total areas into classrooms and other areas is not a minor consideration and deserves more attention from both the church and the architect than it sometimes gets. In the location of class and other rooms two things must be kept steadily in mind—traffic and multiple use. The rooms of smaller pupils, who must be accompanied by parents or older brothers and sisters, should be so located that traffic in the hallways serving these rooms is pretty largely one-way. Many architects serving the churches give insufficient attention to this important detail and the church itself should insist upon very careful planning with respect to traffic. The rooms for grades I, II and III are now being placed on the second floor in situations where multiple use requires adult furniture on the first and ground floors. A flight of stairs is no problem for children of this age. There are however some obvious advantages in keeping Toddlers, Nursery, and Kindergarten children on the first or ground floors.

Floors

Classroom floors have two functions—structural and appearance. While they always meet the first function, they quite often contribute nothing to the appearance and attractiveness of the room. Little people are mighty close to the floor. They see much of it. So do their teachers. Here is where drabness still lingers even in new buildings. Some architects are prone to specify "A" and "B" class colors for asphalt tile when it takes the "C," "D" and "E" colors to give lightness and beauty. The lighter floors are easier to maintain than the drab ones and are always paying a dividend of good appearance. This is true regardless of the material chosen for the floors.

At this point a word of caution should be said about tying floor color to the decorating schemes. Floors are permanent while paint and draperies have a relatively short life expectancy. How silly to harmonize floor color to some secondary color in a drapery, and yet this has been done. Floors have color rights in and of themselves.

The advent of radiant heat is raising some important problems. In a recent installation the heavy furniture of certain classrooms for small children began sinking into the asphalt tile as soon as the heat was turned on. Such heating is very nice for the rooms of small children but its application

should be determined by careful thinking which weighs all considerations rather than by enthusiasm alone.

Walls

Every classroom has walls and all walls have two primary functions—visual separation and sound separation. In some instances they carry a structure load but we are not concerned with it here. They have another secondary function—appearance, but that will be touched upon later.

Permanent walls perform the two basic functions of a wall better. The pinch comes in knowing where to locate walls. The breaking up of inside space by the proper location of walls will require the best judgment of both architect and church, and their consultation with an experienced third party is highly recommended.

Good classrooms can be constructed in many ways and out of many materials. Some very attractive walls have been constructed out of relatively inexpensive materials and some expensive walls have failed to give satisfactory sound isolation. In the open-type of construction where the weight of the floors is carried on the outside walls, satisfactory classroom walls can be made of several light materials now on the market and the use of this material is recommended. Despite enthusiastic claims, there are very few movable partitions that satisfactorily perform the function of sound isolation. They should be used in special situations where a permanent wall is not possible.

The wear-area of classroom walls should be sturdy enough to take the bumps. Soft plaster should be avoided. In the lower grades and in rooms which will be used for youth meetings and recreation, wainscoting and chair rails should be seriously considered.

Ceilings

In the modern classroom the ceiling has at least four functions: a structural lid for the room; acoustical conditioning; light distribution; and blocking the upper transmission of sound.

In many recent educational buildings ceilings are lower than they used to be, but in a great many they are still too high. Unless important structural considerations dictate otherwise, they need not go above nine or ten feet in classrooms for religious education. Yet, twelve and thirteen-foot ceilings have been observed in rooms which are to be used by Kindergarten and Nursery children. The lower ceilings, if kept light, tend to give a room a comfortable and cozy appearance.

With so many kinds of good acousti-

cal material available, the time has come when every classroom should have an acoustical ceiling. Since the ceiling should be used for the distribution of much of the light in the room, the appearance of the acoustical material applied is of considerable importance. Random punch material gives a better over-all effect than material which is evenly punched. Punched material can be painted without lowering materially the coefficient of absorption. Fissured material, on the other hand, can be applied to give a pleasing appearance but when either spray or brush painted its sound absorbing quality is lowered considerably.

The classroom ceiling has an important function in light distribution and builders and architects have not shown very much creativity in working out systems for classroom light which are effective and attractive. With the coming of the fluorescent light we have been stuck with classroom fixtures which are about as attractive and artistic as the watering trough in a hen house. The lighting experts with the architects cooperating should speedily deliver us from the claptrap fixtures which mar the appearance of many rooms which would be attractive otherwise.

In most instances the structural quality needed in floors gives sufficient blockage to sound but here and there too much sound is leaking through. There are many ways to prevent this and those who build should insist on construction which prevents the upper transmission of sounds, especially those emanating from singing and from the piano.

Windows

Classroom windows have two functions—to admit natural light and to provide visibility to the outside. In many instances they will also serve as ventilators.

Those who build should interest themselves in the type of windows which the architect proposes to use. There is little excuse for employing types which call for small panes of glass. Both builder and architect should think long and hard before sentencing generations to the expensive upkeep and bother these windows will surely be. Frequently the building committee is not made aware of the details of window construction until contracts are let and then it is too late.

The mechanical operation of the window is important and easily overlooked. There are many types of operating windows on the market, some good and some bad and others terrible. In parts of the country where windows will need to be washed often, a good mech-

(Turn to page 58)



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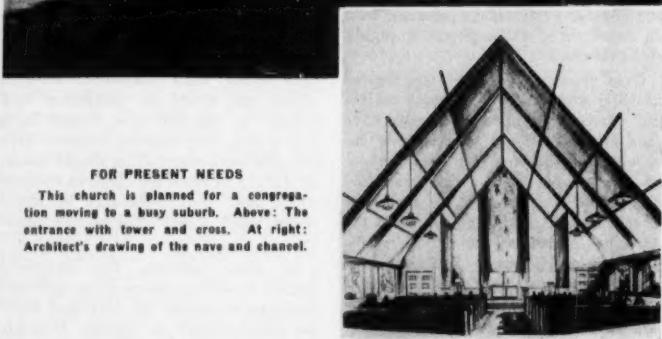
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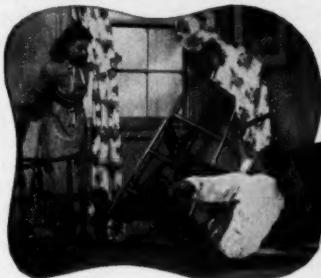
sorrow and an altar of thanksgiving in times of joy. Within the walls, the most sacred experiences of human life have been blessed by the presence of God.

Cities, like individuals, change with the years. In its earlier life Glenville was a neighborhood community church with most of its members living within one mile of the building. Population changes, which began in the Glenville area in the late 1930s were rapidly accelerated during the war, resulting in a decentralization of the Glenville membership. When it became evident that the trend would continue, and that ultimately membership would decrease to the point where it would no longer be

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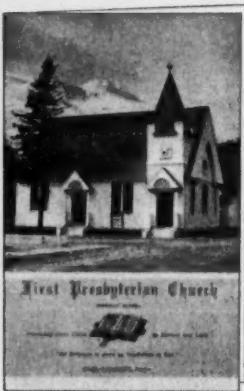
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possible to effectively work as a congregation, the decision to relocate was made. The Glenville property was sold to the Cedar Avenue Seventh Day Adventist Church in September, 1951.

In endeavoring to decide where the new church should be located, three important factors needed consideration:

First: Which sections of Greater Cleveland were in critical need of additional facilities for Protestant worship and religious education?

Second: What area seemed to offer the greatest potential for continued growth and development?

Third: Where were the present members moving?

The city of Lyndhurst, Ohio, gave the positive answer to all of these conditioning factors. Lyndhurst, one of the easterly "Heights" suburbs, has within a period of ten years increased in population from less than 2000 to more than 10,000 people. Yet, it has not, by any means, arrived at the limit of its growth. Population experts predict that its population will eventually reach 25,000. Since the war, its school district has experienced the largest rate of expansion of any district in Ohio. It is located adjacent to four other rapidly growing residential communities resulting in a population area of approximately 50,000 people. There are no American Baptist churches in any of these suburbs.

Moreover, when in co-operation with the Cleveland Baptist Association, and the Cleveland Church Federation the location was selected, Lyndhurst had only one Protestant congregation. This Protestant church had arrived at the limit of its facilities in its endeavor to provide worship and religious education space. The need for an additional church was extreme.

Finally, it should be noted that the new site is within reasonable driving distance for the majority of the present membership, many of whom are moving into the South Euclid-Lyndhurst-Mayfield Heights area.

Situated on a two-acre plot of ground on Mayfield Road near Richmond Road, the new site provides an excellent location for a church. The area is protected from commercial encroachment by the Lyndhurst Elementary School to the east, and residential property to the west. The lots are large enough not only for present needs, but for possible future expansion, and they provide adequate space for "off-the-street" parking. The site is served by both east-west, and north-south traffic arteries, and public transportation is available.

Having settled on a site, the next step was the selection of an architect. The firm of Damon-Worley-Samuels

and Associates, who have designed many churches throughout Ohio and western Pennsylvania were retained as architects. The building committee and the present pastor, Harrison E. Williams, gave the architects complete freedom in the selection of style, stating only that the edifice should be simple in expression and of an ecclesiastical character. Further, it was requested that the plan be so arranged that the edifice could be built in stages as funds become available. This was accomplished by placing the baptistery, boiler room and rest room facilities in a central core from which wings extend in four directions. At present three of the wings have been temporarily shortened in order to stay within budget requirements.

The resulting church, designed by Damon-Worley-Samuels & Associates, is of contemporary design, beautiful in its simplicity. It will undoubtedly be one of the distinctive buildings of Lyndhurst for many years to come. So constructed that additional units may be added to the main building without distorting its appearance, when completed the sanctuary will accommodate approximately 400 people in addition to the choir, and the religious education facilities will serve up to 500. Both the sanctuary and religious education units will be of masonry construction with brick exterior. The beautifully designed nave will utilize natural materials; brick, wood, paneling, and glass. Its low walls will heighten in effect the upward thrust of the roof which rises to a peak of forty feet. Warm and friendly, the sanctuary will be the center of worship and devotion, reverent fellowship, and joyous music. In religious nurture it will mean for future generations what "Glenville" has meant in the past.

Other facilities to be built at the present time include the pastor's study, and an adjoining counsel room for use by church organizations and boards. Ultimately, as the floor plans indicate, the building will be expanded to include an attractive chapel for smaller religious services, and a large fellowship hall, adequately equipped for dramatic and recreational purposes. The new Lyndhurst Baptist Church is excellently designed to meet the need of religious and fellowship programs for the present and the future.

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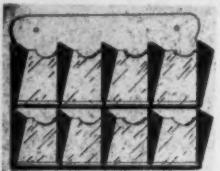
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Creative Fund-Raising

(From page 12)

You often say, "I would give, but only to the deserving." The trees in your orchard say not so, nor the flocks in your pasture. They give that they may live, for to withhold is to perish.

The church is freed for stewardship instruction on the highest plane only when its financial needs are being met. The paradox here is that the better a church's fund-raising the larger its opportunities to become effective in its teaching of stewardship. Short-circuiting the process by subverting stewardship instruction to serve the church's financial needs is, of course, futile. Creative fund-raising alone can lay a foundation for stewardship instruction in which the motives of the teacher and the desires of the student will be fully honored and respected.

Spiritual Impact

All seven requirements of creative fund-raising except the first (amount raised) are commonly grouped under the general heading of "spiritual impact." No aspect of fund-raising is more misunderstood. It is valid to seek spiritual values from a fund-raising program, in fact the fund-raising program is creative only if it produces those values. Yet we are here steering between Scylla and Charybdis. The rock of Scylla is to ignore the spiritual consequences of fund-raising. The whirlpool of Charybdis is to place these spiritual results chronologically ahead of the act of financial sacrifice. Either error is injurious not only to the financial results, but to the spiritual impact of the fund-raising as well.

For it is the act of sacrificial giving, in response to sound appeal to right motives, which generates the spiritual impact. Many a church has made the mistake of conducting its fund-raising canvass as though it were a revival. The impact of a creatively-organized fund-raising canvass is very much like the results of a good revival, but the methods are not and cannot be the same. Spiritual impact must be a by-product of fund-raising—a planned by-product, to be sure, but a by-product nevertheless. Even though six of the seven tests of success in fund-raising are non-material, the chronology must be observed; spiritual impact must be earned through sacrifice. To seek the spiritual results ahead of the act of sacrifice is to make the money a by-product, and make the spiritual emphasis serve the purposes of fund-raising. This, in different dress, is the same error described in the previous chapter on stewardship.

The spiritual impact of fund-raising is a direct consequence of the creativity injected into its planning and execution. Non-creative objectives, plans, and methods can hardly produce spirit-

ual impact—which is itself creative. Here again—as in stewardship—response cannot be secured on a higher level than that upon which the program is conducted. But what is the highest level upon which a fund-raising program can be conducted?

Needs of the Givers

The first requirement of creative fund-raising is that it secure gifts which have a positive spiritual impact upon the givers. This involves both the size of the gift and the reasons why it is made. The motivation of the giver determines the plane upon which spiritual results can be secured.

Most of our people are making only token gifts. A token gift not only makes no spiritual impact upon the giver, it even places an emotional block between the member and the instruction of the church. Pleading the needs of the church will not break long-established habits of token giving. What is lacking in the giver is not recognition of the church's needs, but recognition of what sacrificial giving means to the giver. Only that fund-raising which is primarily concerned with the needs of the givers has the power to establish habits of giving entirely new.

Fund-raising is properly seen as one end-process of stewardship instruction. Fund-raising's assignment is to secure positive commitment—commitment on the same high plane as that recommended above for stewardship instruction. This commitment makes real and meaningful in the giver's personal experience his understanding of stewardship as a way of life. Fund-raising which appeals to him primarily on the basis of the church's needs will secure only additional token giving. Creative fund-raising recognizes the giver's own spiritual needs, and thus opens the door to real sacrifice.

Our whole traditional apparatus of fund-raising is pointed toward securing the money which the church urgently needs. The mechanics and techniques are for the most part predicated upon securing certain sums because they are needed. But money given for those reasons does not necessarily involve commitment of the giver.

A creative fund-raising program is admittedly more difficult to organize than a canvass based upon traditional methods and semi-secular appeals. But creative fund-raising's rewards are more than in proportion to the difficulties involved.

The Church as a Giver

The church which aspires to creative fund-raising should first make certain that its objectives are basically spiritual. The first requirement of creative

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objectivity is to seek more for others than for oneself. A building fund canvass partakes of this virtue only when it challenges this generation to build and pay for facilities which subsequent generations will enjoy debt-free. Budget canvasses secure the equivalent dynamic only when the missions or benevolences part of the budget is larger than the amount which the church proposes to spend on itself. In other words, the only valid objective for creative fund-raising is that in which the givers truly give most of the money away.

The conservative church board often greets such a statement with loud protests, saying "we can hardly meet our bills now." But there is nothing creative about a program to raise the money to pay the church's utility bills. Nor is there anything spiritual about a member's paying his share of heating the church meeting-room in which he sits. Spiritual values are generated only by giving away money, not by putting it into a communal pool from which all members benefit.

The church member who places Mammon before God will find many arguments to buttress the proposition of putting the church's needs first. In a manner of speaking, this would not be so bad if he did not also mix into this type of fund-raising attitudes of piety and talk of spiritual impact. What he is actually doing all unconsciously, of course, is protecting his own pocket-book by trying to keep his church from becoming a giver. Yet only when the church becomes primarily a giver and only secondarily a receiver can it teach stewardship by example as well as by precept.

Begging vs. Fund-Raising

One would think that begging could hardly be confused with fund-raising. Yet much of what passes for fund-raising is actually begging. In fact, non-creative fund-raising is more begging than fund-raising.

When the church asks for itself, that is begging. This principle operates on various levels. One has already been cited: the fund-raising objective which is primarily for the church itself, rather than for others. Another level concerns who seeks the funds. A fund-raising program conducted by the church as an official organization unavoidably gathers overtones of begging. But when laymen of the church without official status organize the canvass, that is fund-raising. The important distinction here is that the men who lead the church's fund-raising program should represent the members first, and the church only secondly.

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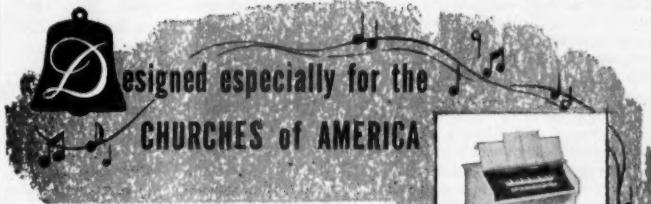
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which have responsibility for spending the money should not raise it. They must, ex officio, represent the church, and by implication they will place the church's needs first. A fund-raising canvass, if it is to be creative, must be placed in the hands of a special committee without official church status. In this manner, it is possible for a group of laymen within the church to organize a visitation of the members in the interest of the members. A church official, of course, can take part; but not as an official of the church.

Begging vs. fund-raising is exhibited on the technical level when the subject of suggested askings, or evaluations as they are sometimes called, is brought up. Most churches will not conduct a canvass based upon specific suggested askings for the individual giving-families. To put this another way, the church will not usually advise its members how much to give. If the fund-raising program is non-creative, if it is actually a begging program in the technical sense of this article, then the church is correct in not using suggested askings. The church wisely decides that the recipient cannot establish even a suggested amount for the gift. But if all elements of begging are eliminated, if the program is creatively based upon the needs of the givers to give, and conducted by laymen of unofficial status, then suggested askings can become an instrument of organization. More simply stated: suggested askings in the interest of the church are wrong; suggested askings in the interest of the giver are right.

Every-Other-Member Canvass

An evidence of the good faith of the church is its willingness and ability to conduct a true every-member canvass. Most programs so named are not every-member canvasses at all: they should be named "every-other-member canvasses." If the fund-raising program is really conducted primarily in the interest of the members, it will become an EVERY MEMBER canvass. The parable of the 100th sheep is definitely applicable here. The church that sets a goal in a fund-raising program, achieves it without completing the visitation, and drops the matter there evidences its primary concern with the raising of money, rather than with the members' giving habits, experiences, and development in stewardship.

Admittedly, to organize a true every-member canvass requires careful preparation, a high degree of organization, and considerable know-how. It is "the hard way." But the Christian way has always been the hard way.

A common excuse for the every-other-member canvass is that the church cannot secure workers. Creative fund-raising, on the other hand, vaults this problem and concerns itself with

the quality of canvass personnel. The true problem is not to secure the necessary number of workers, but to choose wisely. Selection of canvass leadership is a whole field of study in itself, the elements of selection being influence, attitudes, qualification through commitment, and personal dedication. It is entirely possible that the church which complains that it cannot secure canvass workers has not organized its programs on a high enough plane to attract and challenge its potentially most capable leaders.

Creative fund-raising is an art which the churches must learn. The learning will not be easy. Many are the new skills which must be learned and applied and improved. When the churches rise to this challenge we shall witness an unprecedented revival of stewardship, and the seven requirements will become the seven triumphs of the churches in our time.

Hilton Baptist Church

(From page 18)

walls are painted a neutral blue-green, the doors and wood trim enameled a shade darker, the pews almost white with cherry caps and rails. The floor is maroon asphalt tile in a marbleized pattern. A wine-colored carpet has been laid in the center aisle from narthex to altar. The draperies are turquoise. Indirect fluorescent lighting from the cornice produces a soft, even illumination adequate for reading. Floodlights recessed in the ceiling are used in side aisles and over the chancel. The sanctuary is acoustically corrected for good hearing. The combined seating for congregation and choir is three hundred. The cost including furnishings and architects' fees was \$77,000.

The sanctuary is heated by a new and independent oil-fired steam heating system with recessed convector radiators. For fuel economy the building has been thoroughly insulated. All the interior trim and furnishings including the comfortable pews with formed seat and back were built to the architects' details—also the choir stalls, screens, pulpit, lectern and altar. We assume neither credit nor responsibility for the cabinetmaker's hammer built into the pulpit. We hope that in his sermons the pastor may draw strength with this utilitarian implement to drive home his points.

In concluding a description of the Hilton Baptist Church, I feel a word of commendation should be said for the pastor, Vincent J. Lloyd, and the Building Committee—to the pastor for his vision, his patience and his thoughtfulness—to the committee members for

(Turn to page 46)

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Myers Park Baptist Church

(From page 13)

are squares of Vermont slate, with a special marble inlay in the chancel. The altar area is entirely marble.

Pews and chancel furniture are of solid walnut. Pews have foam rubber cushions covered with red velvet. Gates on the pews conform to early American custom. To the left of the divided chancel protruding into the nave is the wine glass pulpit with winding stairs and canopy above.

The focal point and dominating motive of the chancel ensemble is the exquisite jewel like leaded glass window directly above the glistening white altar. To the right of the chancel, in a separate inclosure, is the baptismal chapel seating twenty-eight people; it is also used for small weddings. Dressing rooms are located below with direct connection to the pool which is in the rear of the chapel altar.

A large four-manual organ is located on each side of the chancel, behind wood-turned grilles so arranged not to retard the delicate tones of the instrument. Acoustical treatment was omitted from the chancel to preserve this sounding chamber for the choir and organ.

The ceiling of the nave is arched and finished with acoustical plaster. The curve was plotted to conform to specifications furnished by acoustical engineers. The sound reinforcing system in the nave is seldom used, due to the acoustical perfection obtained by careful research and planning.

The large nave windows are fitted with interior adjustable shutters. This is one of the most effective and satisfactory means of controlling natural light in a Colonial church.

The nave and chancel are lighted indirectly by four (4) rows of slimline tubing behind the cornices also in the paneling of the ceiling. Various additional circuits of spot and floodlighting is located behind the chancel arch. All lighting is dimmed and controlled from pulpit, lectern, and narthex. Bracket lights in the nave, using low voltage bulbs, are effectively used for weddings and candlelight services.

The entire church as well as the preschool building is air-conditioned. Automatic controls keep the buildings warm in winter, cool in summer.

PRE-SCHOOL BUILDING

This unit consists of five (5) large rooms and office, also kitchenette, on the main floor; each self-contained, equipped with toilet facilities, coat space and movable work cabinets. By the use of double folding doors, three

(Turn to page 46)

Biographical Sermon for June

Jonathan Edwards, 1703 - 1758

by Jonathan Edwards*

THIS year is the 250th anniversary of the birth of Jonathan Edwards, October 5, 1703, at East Windsor, Connecticut. He was the fourth generation in direct line of preachers from William Edwards, clergyman of the Church of England, and court preacher to Queen Elizabeth. Edwards is spoken of as the leading thinker in the American world of philosophy and metaphysics. His rank among the illustrious men of America has always been something of a mystery, with his career as minister marred by summary dismissal from Northampton, Massachusetts, after twenty-three years of service. His career as an educator outside the parish was cut short by his death only a few weeks after he assumed the presidency of Princeton College in 1758. His chief claim to a place in history is as a thinker, yet his philosophy never strayed from the theological groove.

"Trust in God, and ye need not fear," were his last words, March 22, 1758. These words seem to have characterized his whole life. As a child, he devoted himself to what he later called "the things of religion." His early resolutions and diary show that even at ten years of age, he was burdened with that terrible conviction of sin which seems the least of all modern worries, but which caused him much mental anguish and served to establish a rock-like character.

His first religious impressions were received when about eight years old. He declared in later years these experiences were counterfeit, but they were the germ of spiritual life being planted in his soul; an instance of such genuine and ardent piety in a mere youth could hardly be found in the annals of the modern church. At thirteen, he entered Yale College, graduating four years later with the degree of A.M., the only degree he ever received. For eight months, he served a congregation in New York City acceptably, but returned to Yale as tutor for two years. Called to Northampton, he went to assist his aged grandfather, Solomon Stoddard, who for more than half a century had been the revered pastor of

Old First (Congregational) Church. On July 28, 1727, he married Sarah Pierrepont, daughter of a prominent minister in New Haven, a lady of many accomplishments, and who contributed much to his success; they had eleven children.

He was a very diligent student, spending as much as thirteen hours a day in acquisition of learning. His favorite studies were logic, philosophy, and metaphysics; he would keep pen in hand, to record important facts brought to his notice in reading, to preserve new lines of thought suggested, and to jot down questions requiring further study. When he rode out on horseback, his favorite exercise, he would take pen, ink, and paper along with him, dismount at any time and record the result of his thinking. These bits of paper he would pin on his coat, and on his return he looked as though he had been in a snowstorm.

He early demonstrated a rare ability to grasp metaphysical and philosophical questions. Life to him was a riddle to be solved. He scaled great heights; he also fell into unspeakable depths, as indicated in his diary. About six years after assuming the pulpit at Northampton, a remarkable revival began, affecting every part of the town and neighboring country. His power to make men tremble before the majesty of God brought hundreds of repentant souls into his congregation. But the emotional strain led to unfortunate reactions. Less godly men carried the great work to extremes that led to what he called "monstrous evils." This religious awakening culminated under preaching on controversial subjects, notably the "Arminian Controversy," but with religious interest all the while increasing. His sermons had none of the usual acrimony of controversy, but in a plain and cogent manner, and with solemn application to his hearers, he pointed out the errors of the system and the truths of God's word in connection therewith.

In 1740 another revival began, of which his church and he himself were the center. The movement fell into evil ways; errors and fanaticism sprang up; unprincipled property inter-

*Minister, the Presbyterian Church, Kitzmiller, Maryland.

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ests gained control; the theology and preaching brought conflict between him and many of his blood relatives; the result was his expulsion from Northampton in June, 1750. It was during this period that he was known, as Dr. A. C. McGiffert, Jr., calls him, as "the sacred gadfly of Northampton." His now-famous sermon, "Sinners in the Hands of an Angry God," was preached at Enfield, Connecticut, July 8, 1741.

For several months he was without work, but continued to supply the Old First Church, from which pulpit he had just been expelled! His services were sought in Scotland, but instead he accepted the call to Stockbridge, Massachusetts, fifty miles west of Northampton, in 1752. There in addition to his own church, he was missionary to the Housatonic Indians. Though he did little for either, it was the most fruitful period of his life. Here he wrote his essays on the *Freedom of the Will*, *The End of God in Creation*, *Original Sin*, *The True Theory of Virtue*, and others. In 1758 he moved to Princeton to become president of that college, entering upon his duties with much promise of distinction and usefulness. He died, however, March 22, 1758, from a vaccination for smallpox, not six weeks after his inauguration.

His work on the *Freedom of the Will* marked him as the outstanding thinker of the new world. All his contemplation had but one purpose—the glorification of God and the consequent upbuilding of his church. Edwards was a true mystic; religion was the master passion of his life. Our feelings of ecstasy aroused by nature, music, poetry, and painting found in him one outlet—religion. But he was no dreamer that basked in celestial rays.

His sermons were not eloquent like those of Phillips Brooks, or that prince of American preachers, George Whitfield, with whom he was allied in the great Awakening of 1743, but they had the quiet eloquence of deep thought. In the pulpit he was calm; his manner was like that of a glacier; he used simple language, seldom raising his voice or using a gesture. This composure was tenfold more impressive than if he had screamed, for his words had behind them the weight of sincerity. He was composed, his audience was in the frenzy.

Edwards was a great man. He used all his genius in the exposition, defense, and propagation of what he believed to be God's truth. Bishop Leighton has pointed him out as an example of "the greatness of power of true piety." William Lyon Phelps declares that although Edwards was great as a

thinker and mystic, yet he was greatest as an ancestor. His only mistake was that he was the grandfather of the infamous Aaron Burr. Many articles have been written and quoted contrasting Edwards' descendants and those of other actual and pseudonymous characters, also on the achievements of the Edwards family.

Quoting from A. E. Winship's book, "Jukes—Edwards": "It is nearly (250) years since the birth of this great man. Science and invention, enterprise and ambition have done great things for America and Americans. We have mighty universities, libraries, and laboratories, but we have no man who thinks more clearly, writes more logically, speaks more vigorously than did Jonathan Edwards, and we have never had such a combination of spirit and power in any other American. . . . In him were combined the intellectual, moral, and spiritual vigor calculated to make the progenitor of a great family. Always chaste and noble, he has given to the world a family of noblemen, who with but one exception, perhaps, have magnified strength and beauty all over the land and throughout the world, illustrating the lines of Lowell:

Be noble! and the nobleness that lies
In other men, sleeping, but never
dead,
Will rise in majesty to meet thine
own.

The Edwards Coat of Arms has the Latin motto, *Sola Nobilitas Virtus*.

Worship Needs Color

(From page 16)

The body of the church should be subordinated to the area which is set aside for the conduct of worship. So far as possible, distractions should be eliminated. The ceiling and the body of the church should be painted restful colors in pastel shades, and this should carry over into the wainscoting, doors, window frames. Such treatment plays them down, which is what is wanted. If you have stained glass windows, lightening the framework will emphasize the light colors in the window itself, and will make the window seem larger and also further away. Dark window sashes have disappeared from our homes; their departure from our churches is long overdue.

Many churches have ceilings of dark wood supported by beams of similar color. The result is a dark, gloomy church, with the roof down on the heads of the people. However, in every congregation are those who think that all woodwork is beautiful and that it would be a sin to touch that in their church. A compromise measure is to leave the ceiling as is but to lighten

the supporting beams, which brings out the beauty of the arches through contrast, and which gives the church the appearance of greater height.

Occasionally the opposite problem presents itself in the church which is too white—which makes people uncomfortable. The argument is advanced that to diminish the whiteness would take away something from the "colonial character" of the church. The answer is simple. If the woodwork and doors are kept white, and any arches or columns, the traditional atmosphere will be retained, while introducing some color into the walls will make the place more livable. In general the more light there is in a room, the brighter the colors which can be used on the walls.

Color Is Not Absolute

Color is never an absolute. It is always modified by the other colors around it and by the light which plays upon it. For this reason the first step in decorating a church is to fix the lights—and in most churches they need attention. The new colors should never be selected in somebody's office or parlor, but in the church and under both artificial and natural light. By day the colors in the windows modify the colors on the walls. At night the character of the lights modifies the colors on the walls, particularly the greens. Before a color scheme is decided on, it should be tested under both natural and artificial light.

If a group knows what it wants to do, there is nothing very mysterious about the working out of the colors for a church. Usually there are factors which cannot be changed—the color of the windows, or of the pews, or of the carpet. This limits the range of choice. If the pews are mahogany, that bars the use of red elsewhere in the room. If the ceiling is too high, it should be made dark; if too low, it must be light. The chancel should be the lightest, brightest part of the room. If the group is ready to forget about that mystic something known as "taste" and face their problem, it will work itself out, not on the basis of "I like this" and "you like that" but because certain steps are necessary to achieve certain ends.

Most of our churches malign the gospel which they proclaim by their own gloominess. Usually this is unnecessary. Some new lights, a little courage in applying colorful paint, the exercise of intelligence and thousands of churches could give themselves a decided lift at very little expense.



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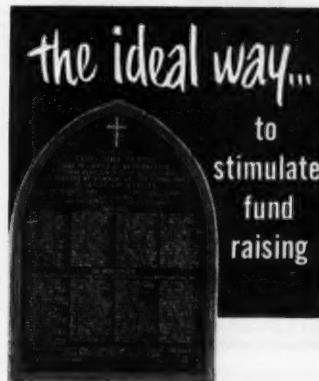


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Legal Effects of a Denominational Schism

by Arthur L. H. Street

O F several interesting decisions that have been recently issued by appellate courts, concerning the scope of relief that can be judicially granted in church factional rows, the conclusions reached by the Kansas Supreme Court are specially noteworthy. (*Hughes v. Grossman*, 201 Pac. 2d 670).

The "waters" of a Missionary Baptist Church in a Kansas town became troubled when a newly selected pastor won part of the members of the congregation over to Independent Fundamentalism. The group virtually excluded the members who chose to retain affiliation with the Northern Baptist and Kansas Conventions and the local Conference. The group elected a board of trustees, including only Fundamentalists, and suit was brought by opposing members, three of whom claimed to remain trustees by virtue of a previous election, to enjoin the Fundamentalists from using the church property, etc. A trial ended in favor of the defendants, but the Supreme Court reversed the decision and ordered entry of judgment enjoining the defendants "from occupying or possessing the property, buildings and appurtenances of the church and from interfering with the plaintiffs in the management, control, possession or custody of the church, its property or its business affairs."

The Supreme Court reached the following summarized conclusions: A court may grant an injunction to settle the rights of two discordant factions of a church congregation with respect to the use and control of church property. Members of an unincorporated association or congregation can sue for such relief on its behalf.

While disputes pertaining to theological questions and matters ecclesiastical in character are determinable, without judicial interference, by the church itself, according to its laws and usages, church controversies involving civil or property rights are proper subjects for determination by civil courts.

As a general rule a schism in a church does not lessen the rights of individual members who adhere to its original doctrine, tenets and rules.

One notable point decided by the Kansas court is to the effect that where a group departs from a church's established doctrines, as in this case, their purported election of members of the group to constitute a board of trustees is void. But that did not prevent maintenance of the suit. "Church trustees are not essential to the maintenance of this action or its disposition and they can easily be elected once the church property is restored to those adhering to the original faith."

Hilton Baptist Church

(From page 40)

their individual help and for their fair consideration of our suggestions—also to all engaged on the project for their cooperation. This last includes the contractors responsible for the execution of our designs. Without them and their individual abilities this would still be a paper church, and not a House of God.

Myers Park Baptist Church

(From page 42)

(3) of the rooms can be thrown together for special occasions. Each age group has a room and an open separate terrace for outdoor activity.

The second floor has three large rooms; the largest used for general assembly, pageantry, etc., until additional units of the plan are built. A kitchenette and a terrace equipped with an open fireplace affords ample facilities for various youth activities of different age groups.

CHURCH OF SCOTLAND HAS

330 INDUSTRIAL CHAPLAINS

Edinburgh—The Church of Scotland now has 330 industrial chaplains and plans to extend this ministry shortly to theatres, it was reported here by the church's Home Board.

The report suggested that the total probably represents the largest group of industrial chaplains of any country in the world.

"In the majority of cases," the report said, "the chaplain is now looked upon as an integral part of the business establishment with which he is associated."—RNS



Analysis of 72 Building Fund Canvasses

DIRECTED BY WELLS ORGANIZATIONS DURING THE FALL OF 1952

This study analyzes the complete fall, 1952 record of Wells Organizations in organizing and directing building fund canvasses for churches. 72 canvasses were completed according to the terms of signed agreements with 72 individual churches. These Wells clients were typical as to size, economic ability, location, and in all other respects constitute normal sampling. They were selected for this study because they were the first canvasses directed by Wells since the insured objective was instituted.

COLLECTIONS—All figures show the status of the building fund (in cash and pledges) at the end of the canvass. All reports on these 72 churches are incomplete. According to previous Wells experience, these churches will secure an additional 15% during the pledge payment period; in other

words, Wells' clients experience an average collection of 115%. Several of the 72 churches will receive an additional 25% to 30%. Except for Table B, however, the study reports and analyzes only what the church had received the final day of the canvass.

VICTORY—69 of the 72 churches reached their insured objectives on schedule. Of the three which did not, two attained more than 90% of their objectives, and the third secured 87%; these are scheduled for Wells' free return service, in accordance with the insured objective policy. (This policy means that should a church fail to reach its insured objective Wells will return to direct another thorough and complete building fund canvass at no fee charge. Each church remains a Wells client until its insured objective is reached.)

TABLE OF WELLS INSURED OBJECTIVES

Annual Budget	\$5,000	\$10,000	\$15,000	\$25,000	\$35,000	\$50,000	\$75,000	\$100,000
Families (max limit)	(There can be no insured objectives for churches with less than 200 families.)							
200	\$45,000	\$60,000	\$75,000	\$100,000				
300	60,000	75,000	75,000	100,000	\$125,000			
400		75,000	100,000	125,000	150,000	\$175,000		
500			100,000	125,000	150,000	200,000	\$225,000	
750				150,000	175,000	200,000	250,000	\$300,000
1,000						225,000	300,000	350,000
1,200							300,000	400,000
1,500								450,000
1,600								500,000

Church published goals
must be at least 15%
higher than insured ob-
jectives.

TOTALS—The 72 churches were insured for a total of \$7,475,000, and secured \$8,997,000 on schedule. This amount is \$1,522,000 in excess of the insured objectives. The over-all experience was 120% of insured objective on schedule, with an anticipation of a final production of 138%.

EXTREMES—Lowest percentage of insured objective realized on schedule was 87%. Highest was 212%. Two other churches more than doubled their insured objectives: 210% and 205%. Better than two out of five churches secured more than 125% of their insured objectives.

COST—The cost to these churches for raising \$7,475,000 (taking no cognizance of the additional \$1,522,000 which they will collect) averaged 4.2% for Wells' services and 1.8% for incidental expenses such as canvass office secretary, printing, postage, and meal meetings. Because the cost of each

canvass was determined in advance, and did not increase as the church raised more money, those churches which went far over their objectives secured their building funds at almost unbelievably low cost. Several churches actually found the total of Wells' fee and canvass expenses running under 3%, combined. The average church raised its building funds for less than the cost of borrowing the money for 15 months.

BUDGET COLLECTIONS—No church reports a loss of income to the regular operating budget and missions. Although these 72 churches have not been studied for budget experience, previous Wells' clients have reported, virtually without exception, that their budget income has increased, as a consequence of the building fund canvass, at a much higher rate than it had been increasing in previous years. Of course, as the building fund pledges expire budget giving climbs sharply, because of the newly-established habit of larger giving.

The Spiritual Impact

OF WELL-ORGANIZED FUND-RAISING

Most of the 72 churches voluntarily reported to Wells that the spiritual gains to the church exceeded the value of the funds raised. The following sentences are extracted from typical letters received from these churches immediately following the canvass.

Many of the men felt that the spiritual revival of the church was the prime achievement of the canvass.

JOHN L. TAYLOR, Pastor
First Methodist Church
Torrance, California

Our whole church has received a spiritual blessing as a result of the campaign and I know of no resentment on the part of anyone because he was invited to give to the campaign. Our church was solidly behind this undertaking.

ST. MATTHEW, Pastor
First Methodist Church
Opelika, Alabama

On the contract with Wells for \$50,000 we closed the campaign with \$60,349.00. We are very happy, not only with the goal achieved, but with the spiritual uplift gained through the campaign. Thanks for sending us the very capable Director.

CHARLES M. HILL, Vicar
St. Stephen's Episcopal Church
Orinda, California

Your program has made a reality out of the fellowship of the congregation; it has quickened our faith; it has clarified our experience of God. By means of your program many have found the courage to do the things they have long felt they ought to do.

DR. BRUCE JOHNSON, Minister
Harrow United Church
Winnipeg, Manitoba, Canada

Already we sense a new spirit of Christian Stewardship that could only come from an educational program and the training of workers who solicit our members for pledges in the canvass. The training of our workers has helped discover new leaders that will take an active part in our church in the future.

T. B. McDIVITT, Minister
First Methodist Church
Greeley, Colorado

The very friendly and efficient way in which you worked with us has not only enabled us to conduct a successful campaign, but has proven that with leadership of the type you have given us, we have done more than conduct a successful financial campaign, in that we have brought about new life and interest in Saint James Parish.

ROBERT I. CATTIN, Gen. Chairman
Building Program Committee
Saint James Episcopal Church
Hartford, Connecticut

It is my opinion that with this type of intensive effort, directed by your firm, we have performed a service for Christ's Kingdom, which we could in no wise have done alone. The spirit of sacrifice, enthusiasm, fellowship, and downright hard work which permeated this canvass from top to bottom should be a joy to every Christian heart.

WERNER F. GERLACH
General Chairman of Canvass
St. Peter's Evangelical
Lutheran Church
Washington, D. C.

The campaign, under the very able direction of your representative, was on a high spiritual plane throughout. He taught us harmony in action and aggressive and positive co-operation in a happy and enthusiastic team work. We could never have realized our objective in these few weeks without this dignified, and highly trained professional assistance.

W. J. ASHWORTH, Pastor
First Methodist Church
Titusville, Florida

Our advertised goal of \$150,000 was reached and the spiritual life of our church was enriched in the process. The emphasis on dedication of self as well as gifts carried great weight with our people. Actually our church has experienced a spiritual revival.

E. STANLEY MCKEE, Minister
First Methodist Church
Fort Wayne, Indiana

We did not have faith to believe that it would result in such an overwhelming success, but we are now convinced that it was the greatest experience that has ever occurred in the First Baptist Church. A real revival of practical Christianity was manifest.

JAROB WEBER, Pastor
First Baptist Church
West Monroe, Louisiana

In reality our financial canvass resolved itself into a searching form of evangelism that has renewed religious faith. It is the opinion of the Canvass Committee that this canvass has brought about the first real religious awakening in Newburyport in more than half a century.

WALTER B. LOUNSBURY, Minister
The Central Congregational Church
Newburyport, Massachusetts

The experience of spiritual rebirth in the cooperative effort skillfully planned and directed can never be measured. The church is greatly revitalized and has certainly moved from defeatism toward a really renewed spiritual life in this recent effort. May we wish your organization continued success in your significant contribution to the Kingdom Cause.

ROBERT EARL SLAUGHTER, Minister
Trinity Baptist Church
Minneapolis, Minnesota

Those of us who participated in this campaign are fully convinced that this magnificent result could not have been possible without the organizational guidance of the Wells Organization. Those in the church who were skeptical of the advisability of employing your organization have come to realize that it is due to your assistance that we were able to attain a true picture of the potentiality of our membership.

PAUL C. LICK
General Canvass Chairman
First Congregational Church
Austin, Minnesota

This campaign was tremendously successful both financially and spiritually to our congregation.

When I attended one of your Summer Schools last summer, I was particularly impressed with your organization's spiritual approach; now the worthwhileness of it has been gloriously confirmed. We have had our faith lifted!

J. LATTON MAUZI, Jr., Minister
The Central Presbyterian Church
St. Louis, Missouri

We can not begin to list nor evaluate all the good that has resulted from this program. Time would not permit me to tell of the new leadership developed, of the deepening of spiritual life, of increased faith, of renewed interest in the Kingdom and many other spiritual aspects of this canvass.

ARTHUR M. DETAMORE, Minister
First Christian Church
Midwest City, Oklahoma

With the invaluable aid of Wells and the director, we exceeded even what we had only dreamed of reaching. Our congregation had a wonderful experience in this accomplishment. We are looking forward to the next three years of continued interest, enlivened spirits and energetic building on the part of all of our members.

ELWOOD W. REITZ, Pastor
St. Michael's Evangelical
Lutheran Church
Sellerville, Pennsylvania

The spiritual benefits of this canvass will be felt for years to come. Many of our people who have never had a vital experience in stewardship were reached. It is evident now that there is a renewed interest in the Church program among many who we have not been able to reach for active service.

JULIAN SPITTER, Pastor
Sequoia Hills
Presbyterian Church
Knoxville, Tennessee

This campaign has actually been a stewardship revival in our Church. It has challenged and strengthened the Church. We are grateful for your organization and the fine program which you present.

WAYNE H. McCLEESKEY, Minister
St. Mark's Methodist Church
Baytown, Texas

Another significant result of our campaign was the increased interest in our church. It was most gratifying to see the large turn-out at our organizational meeting of the Men's Club, and the interest of men who never before had shown the slightest interest in our parish life.

F. NEWTON HOWDEN, Rector
Saint Luke's Episcopal Church
St. Albans, Vermont

It is not the attainment of the material goal alone that prompts us to express our great satisfaction and joy, but the great important by-products of the campaign as well. We cannot speak highly enough of the spiritual impetus given us by your consecration, experience and skill; our membership list which has lain dormant and dusty for many years, has suddenly taken on life and gloss; many individuals who were never aware of their leadership qualities have found themselves at long last.

WILLIAM E. HAGERT, Pastor
St. John's Evangelical
Lutheran Church
Lindenhurst, New York

I attribute to your organization's "know how" the full flowering of devotion and loyalty which our people expressed both by their gifts and work and words. The spiritual benefits are limitless. To try to enumerate them would be foolish. This was not a money raising venture, though we did raise money. It was a spiritual experience of the highest order.

You might well have on your stationery the motto "For Christ and His Church", as you can justly claim that high title.

JOHN BAIZ, B. D., Rector
Christ Episcopal Church
Warren, Ohio

The campaign was conducted in such a fashion as to strengthen the spiritual foundations of the church. I cannot speak too highly of the spiritual motivation which was at the center of the entire campaign.

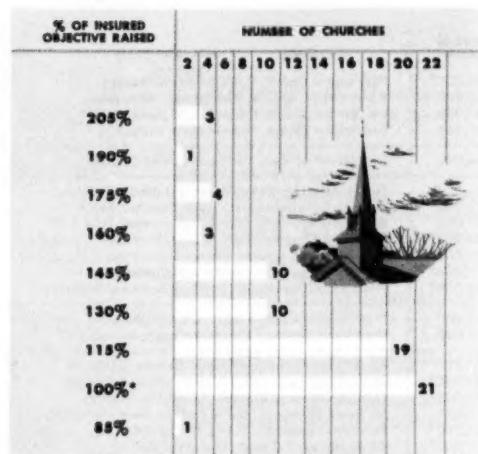
FRANCIS E. KEARNS, Minister
Wauwatosa Methodist Church
Wauwatosa, Wisconsin

One of the strong features of the canvass was the way our men worked together so earnestly and prayerfully for the accomplishment of our goal. They not only solicited pledges but they prayed with the people, answered questions about the total life of the church, and challenged others to deeper Christian experience.

We are grateful for the monetary success, but we are even more thankful for the lift which it gave to the entire level of our program.

GEORGE D. WHITE, Pastor
First Baptist Church
Cheyenne, Wyoming

**% OF INSURED OBJECTIVE RAISED
BY 72 WELLS CLIENTS**



*of these 21 Canvasses, 19 were between 100% and 114%,
only two were below 100%.

The typical church employing Wells to direct a building fund canvass may expect to secure between 85% and 200% of its insured objective on schedule. 50% of the churches charted above raised between 100% and 125% of their insured objectives. 43% secured more than 125%—on schedule. These figures do not include the approximately 15% additional that will be collected during the 3-year pledge period.

**TABLE B
AVERAGE EXPERIENCE BY GROUP SIZES**

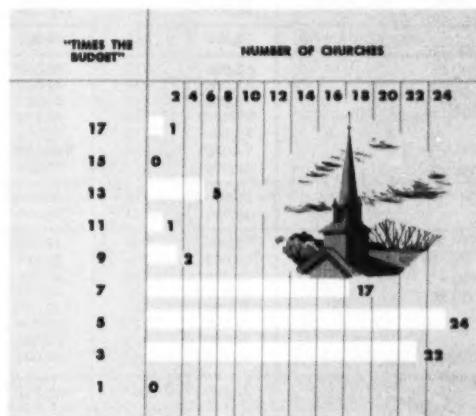
This table shows the average experience of the five smallest of the 72 churches, the average of all 72, and the average experience of the five largest.

	AVERAGE OF 5 SMALLEST CHURCHES*	AVERAGE OF 72 CHURCHES	AVERAGE OF 5 LARGEST CHURCHES
budget the year before the canvass	\$6,000	\$29,000	\$80,000
number of member-families	111	437	1,090
Insured objective	\$46,000	\$104,000	\$305,000
amount raised on schedule	\$39,000	\$125,000	\$261,000
total anticipated receipts, 3 years	\$68,000	\$143,000	\$300,000
% anticipated to insured objective	144%	138%	146%

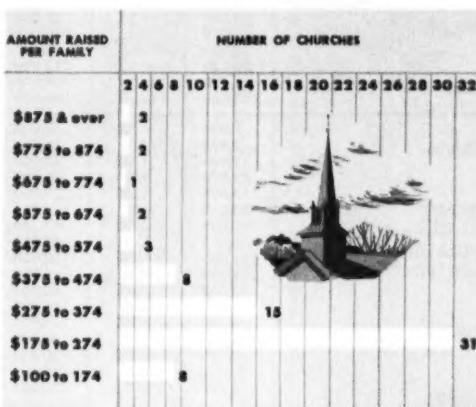
*Excluding Trinity Presbyterian Church of Charlotte, N.C., which secured an average per member-family of \$1,428. Including this remarkable accomplishment would have distorted the totals for the smallest five churches.

"TIMES THE BUDGET"

This chart assumes that the established budget of the church is a yardstick for reporting how much the church raised in its building fund canvas. Thus, a church with an established current operations and missions budget of \$25,000 which secured \$100,000 in building fund pledges would be shown as having raised an amount equal to four times the budget.



**AMOUNT RAISED PER MEMBER-FAMILY
BY 72 WELLS CLIENTS**

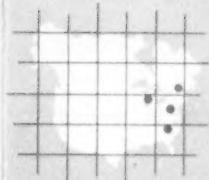


"Amount per member-family" or "amount per member" is a poor base for estimating how much a church will be able to raise for any project. The "per-family" figure used above is not per giving-family, but per member-family according to the records of the church. Note the tremendous spread: from a high of \$1,428 to a low of \$120. The only reliable method of determining the probable minimum a church can raise is to have an officer of Wells Organizations determine the church's insured objective. This figure, the Wells' objective, is the only figure in fund-raising which will be accurate 95% of the time, and then it is accurate only as an insured minimum. There is only one way to discover the maximum figure for a church, and that is by engaging in a well-organized, thorough canvass.

The 72 Church Canvasses by Denomination

	ANNUAL BUDGET	NUMBER OF FAMILIES	WELLS OBJECTIVE	AMOUNT RAISED	CHURCH	CITY AND STATE
BAPTIST	\$ 14,000	238	\$ 50,000	\$ 55,000*	First Baptist Church, Agawam, Massachusetts	
	33,000	185	100,000	138,000	Trinity Baptist Church, Minneapolis, Minnesota	
	35,000	411	125,000	145,000	First Baptist Church, Cheyenne, Wyoming	
	130,000	900	200,000	250,000	First Baptist Church, West Monroe, Louisiana	
CHURCH OF GOD	12,000	241	60,000	86,000	First Church of God, Charleston, West Virginia	
CONGREGATIONAL	8,000	260	50,000	51,000	Elm St. Congregational Church, Southbridge, Mass.	
	11,000	350	50,000	70,000	Bethany Congregational Church, Foxboro, Mass.	
	13,000	260	50,000	51,000	First Congregational Church, Spencerport, New York	
	14,000	255	50,000	106,000*	Plantville Congregational Church, Plantville, Connecticut	
	15,000	325	50,000	69,000*	Central Congregational Church, Newburyport, Mass.	
	17,000	338	100,000	177,000*	First Congregational Church, Austin, Minnesota	
	22,000	408	75,000	95,000*	Pilgrim Congregational Church, Milwaukee, Wisconsin	
	16,000	225	50,000	62,000	First Christian Church, Midwest City, Oklahoma	
DISCIPLES (CHRISTIAN)	36,000	453	125,000	147,000	Northwood Christian Church, Indianapolis, Indiana	
EPISCOPAL	8,000	100	50,000	65,000*	St. Stephen's Episcopal Church, Orinda, California	
	10,000	200	50,000	52,000*	St. Paul's Episcopal Church, San Rafael, California	
	10,000	150	50,000	53,000*	St. Luke's Episcopal Church, St. Albans, Vermont	
	15,000	223	50,000	50,000	St. John's Episcopal Church, College Park, Georgia	
	20,000	483	125,000	126,000*	St. James Episcopal Church, W. Hartford, Connecticut	
	28,000	347	150,000	175,000*	Christ Episcopal Church, Warren, Ohio	
	30,000	663	75,000	104,000*	St. George's Anglican Church, Winnipeg, Manitoba	
	43,000	782	150,000	151,000*	St. Andrew's Episcopal Church, New Orleans, Louisiana	
EVANGELICAL UNITED BRETHREN	20,000	437	100,000	100,000	Calvary EUB Church, Detroit, Michigan	
LUTHERAN	13,000	450	75,000	97,000	St. Michael's Evangelical Lutheran Church, Sellersville, Pa.	
	14,000	296	50,000	105,000*	Messiah Lutheran Church, Toledo, Ohio	
	15,000	288	50,000	72,000	Our Redeemer Lutheran Church, Kansas City, Missouri	
	18,000	300	75,000	88,000	First Evangelical Lutheran Church, Tulsa, Oklahoma	
	18,000	550	100,000	102,000	St. John's Evangelical Lutheran Church, Lindenhorst, N. Y.	
	18,000	300	100,000	96,000	Ebenezer Lutheran Church, San Francisco, California	
	18,000	437	75,000	101,000	First English Lutheran Church, Lockport, New York	
	18,000	589	75,000	106,000*	First English Lutheran Church, Faribault, Minnesota	
	24,000	499	60,000	69,000	Emmanuel Lutheran Church, Lancaster, Pennsylvania	
	24,000	365	100,000	100,000*	Immanuel Lutheran Church, Kansas City, Missouri	
	25,000	350	75,000	82,000*	St. Peter's Evangelical Lutheran Church, Washington, D. C.	
	38,000	975	175,000	231,000	First Lutheran Church, Duluth, Minnesota	
	51,000	1174	150,000	176,000*	First Engl. Evan. Lutheran Church, Richmond, Virginia	
	150,000	1552	200,000	325,000	Trinity English Lutheran Church, Ft. Wayne, Indiana	
METHODIST	7,000	175	50,000	85,000	The Methodist Church, Grant, Nebraska	
	8,000	335	60,000	65,000	Ashland Avenue Methodist Church, St. Joseph, Missouri	
	11,000	160	40,000	40,000	First Methodist Church, Titusville, Florida	
	12,000	400	100,000	87,000	First Methodist Church, Sidney, Nebraska	
	13,000	325	75,000	85,000	First Methodist Church, Torrance, California	
	15,000	897	175,000	200,000	First Methodist Church, Greeley, Colorado	
	17,000	333	50,000	63,000	First Methodist Church, Decatur, Indiana	
	17,000	529	85,000	122,000	First Methodist Church, Washington, Indiana	
	23,000	578	150,000	163,000	Fairlington Methodist Church, Arlington, Virginia	
	24,000	508	100,000	104,000*	West Avenue Methodist Church, Rochester, New York	
	25,000	450	50,000	54,000	First Methodist Church, Salem, Ohio	
	31,000	600	125,000	127,000*	First Methodist Church, Ft. Wayne, Indiana	
	36,000	850	125,000	150,000	First Methodist Church, Opelika, Alabama	
	40,000	490	100,000	163,000	St. Mark's Methodist Church, Baytown, Texas	
PRESBYTERIAN	42,000	450	150,000	156,000*	Washington St. Methodist Church, Alexandria, Virginia	
	50,000	500	175,000	200,000*	Wauwatosa Methodist Church, Wauwatosa, Wisconsin	
	54,000	652	150,000	168,000		
	18,000	312	100,000	110,000*	First Presbyterian Church, Boone, Iowa	
	22,000	165	75,000	138,000	Memorial Presbyterian Church, Montgomery, Alabama	
	28,000	219	50,000	89,000	Abbeville Presbyterian Church, Abbeville, South Carolina	
	31,000	648	100,000	205,000	First Presbyterian Church, Vallejo, California	
	34,000	227	150,000	225,000	Sequoia Hills Presbyterian Church, Knoxville, Tenn.	
UNITED (CANADA)	39,000	346	150,000	152,000	Westminster Presbyterian Church, Dallas, Texas	
	42,000	145	200,000	207,000	Trinity Presbyterian Church, Charlotte, North Carolina	
	47,000	675	200,000	200,000	First Presbyterian Church, Little Rock, Arkansas	
	74,000	537	200,000	331,000	Second Presbyterian Church, Richmond, Virginia	
	101,000	517	350,000	456,000	First Presbyterian Church, Ft. Worth, Texas	
	128,000	900	350,000	406,000	Central Presbyterian Church, St. Louis, Missouri	
	3,000	100	50,000	53,000	West Calgary United Church, Calgary, Alberta	
	4,000	120	30,000	53,000	Pleasant Heights United Church, Calgary, Alberta	
	5,000	313	40,000	53,000	St. Paul's United Church, Assiniboia, Saskatchewan	
	5,000	152	50,000	71,000	St. John's United Church, Regina, Saskatchewan	
	6,000	542	75,000	80,000	Harrow United Church, Winnipeg, Manitoba	
	12,000	660	100,000	96,000	Wesley United Church, Mimico, Ontario	
	17,000	475	50,000	66,000	St. Andrews United Church, Regina, Saskatchewan	

*budget in addition



Geographic Location of the 72 Church Canvasses

NEW ENGLAND

	ANNUAL BUDGET	NUMBER OF FAMILIES	WELLS OBJECTIVE	AMOUNT RAISED
CONNECTICUT:				
PLANTSVILLE: Plantsville Congregational Church	\$ 14,000	255	\$ 50,000	\$106,000*
WEST HARTFORD: St. James Episcopal Church	20,000	483	125,000	126,000*

MASSACHUSETTS:

AGAWAM: First Baptist Church	14,000	238	50,000	55,000*
FOXBORO: Bethany Congregational Church	11,000	350	50,000	70,000
NEWBURYPORT: Central Congregational Church	15,000	325	50,000	69,000*
SOUTHBRIDGE: Elm Street Congregational Church	8,000	260	50,000	51,000

VERMONT:

ST. ALBANS: St. Luke's Episcopal Church	10,000	150	50,000	53,000*
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NEW YORK:

LINDENHURST: St. John's Evangelical Lutheran Church	18,000	550	100,000	102,000
LOCKPORT: First English Lutheran Church	18,000	437	75,000	101,000
ROCHESTER: West Avenue Methodist Church	25,000	450	50,000	54,000
SPENCERPORT: First Congregational Church	13,000	260	50,000	57,000

PENNSYLVANIA:

LANCASTER: Emmanuel Lutheran Church	24,000	499	60,000	69,000
SELLERSVILLE: St. Michael's Evangelical Lutheran Church	13,000	450	75,000	97,000

DISTRICT OF COLUMBIA:

WASHINGTON: St. Peter's Evangelical Lutheran Church	25,000	350	75,000	82,000*
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FLORIDA:

TITUSVILLE: First Methodist Church	11,000	160	40,000	40,000
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GEORGIA:

COLLEGE PARK: St. John's Episcopal Church	15,000	223	50,000	50,000
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NORTH CAROLINA:

CHARLOTTE: Trinity Presbyterian Church	42,000	145	200,000	207,000
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SOUTH CAROLINA:

ABBEVILLE: Abbeville Presbyterian Church	28,000	219	50,000	89,000
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VIRGINIA:

ARLINGTON: Fairlington Methodist Church	24,000	508	100,000	104,000*
ALEXANDRIA: Washington Street Methodist Church	50,000	500	175,000	200,000*
RICHMOND: First English Evangelical Lutheran Church	51,000	1174	150,000	176,000*
Second Presbyterian Church	74,000	537	200,000	331,000

WEST VIRGINIA:

CHARLESTON: First Church of God	12,000	241	60,000	86,000
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INDIANA:

DECATUR: First Methodist Church	17,000	333	50,000	63,000
FT. WAYNE: First Methodist Church	36,000	850	125,000	150,000
Trinity English Lutheran Church	150,000	1552	200,000	325,000
INDIANAPOLIS: Northwood Christian Church	36,000	453	125,000	147,000
WASHINGTON: First Methodist Church	17,000	529	85,000	122,000

MICHIGAN:

DETROIT: Calvary EUB Church	20,000	437	100,000	100,000
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OHIO:

SALEM: First Methodist Church	31,000	600	125,000	127,000*
TOLEDO: Messiah Lutheran Church	14,000	296	50,000	105,000*
WARREN: Christ Episcopal Church	26,000	347	150,000	175,000*

WISCONSIN:

MILWAUKEE: Pilgrim Congregational Church	22,000	408	75,000	95,000*
WAUWATOSA: Wauwatosa Methodist Church	54,000	852	150,000	168,000

*budget in addition

(continued on next page)

EAST NORTH CENTRAL

Geographic Location of the 72 Church Canvases

(continued)

**EAST
SOUTH
CENTRAL**

		ANNUAL BUDGET	NUMBER OF FAMILIES	WELLS OBJECTIVE	AMOUNT RAISED
ALABAMA:					
MONTGOMERY: Memorial Presbyterian Church		\$22,000	165	\$ 75,000	\$138,000
OPELKA: First Methodist Church		40,000	490	100,000	163,000
TENNESSEE:					
KNOXVILLE: Sequoyah Hills Presbyterian Church		34,000	227	150,000	225,000

**WEST
NORTH
CENTRAL**

IOWA:					
BOONE: First Presbyterian Church		18,000	312	100,000	110,000*
MINNESOTA:					
AUSTIN: First Congregational Church		17,000	338	100,000	177,000*
DULUTH: First Lutheran Church		38,000	975	175,000	231,000
FARIBAULT: First English Lutheran Church		18,000	589	75,000	106,000*
MINNEAPOLIS: Trinity Baptist Church		33,000	185	100,000	138,000
MISSOURI:					
KANSAS CITY: Our Redeemer Lutheran Church		15,000	288	50,000	72,000
Immanuel Lutheran Church		24,000	365	100,000	100,000*
ST. JOSEPH: Ashland Avenue Methodist Church		8,000	335	60,000	65,000
ST. LOUIS: Central Presbyterian Church		128,000	900	350,000	406,000
NEBRASKA:					
FAIRBURY: First Methodist Church		23,000	578	150,000	163,000
GRANT: The Methodist Church		7,000	175	50,000	85,000
SIDNEY: First Methodist Church		12,000	400	100,000	87,000

**WEST
SOUTH
CENTRAL**

ARKANSAS:					
LITTLE ROCK: First Presbyterian Church		47,000	675	200,000	200,000
LOUISIANA:					
NEW ORLEANS: St. Andrew's Episcopal Church		43,000	782	150,000	151,000*
WEST MONROE: First Baptist Church		130,000	900	200,000	250,000
OKLAHOMA:					
MIDWEST CITY: First Christian Church		16,000	225	50,000	62,000
TULSA: First Evangelical Lutheran Church		18,000	300	75,000	88,000
TEXAS:					
BAYTOWN: St. Mark's Methodist Church		42,000	450	150,000	156,000*
DALLAS: Westminster Presbyterian Church		39,000	346	150,000	152,000
FORT WORTH: First Presbyterian Church		101,000	517	350,000	456,000

MOUNTAIN

COLORADO:					
GREELEY: First Methodist Church		15,000	897	175,000	200,000
WYOMING:					
CHEYENNE: First Baptist Church		35,000	411	125,000	145,000

*budget in addition

(continued on next page)

Geographic Location of the 72 Church Canvases

(continued)

PACIFIC

		ANNUAL BUDGET	NUMBER OF FAMILIES	WELLS OBJECTIVE	AMOUNT RAISED
CALIFORNIA:					
ORINDA:	St. Stephen's Episcopal Church	\$ 8,000	100	\$ 50,000	\$ 65,000*
SAN FRANCISCO:	Ebenezer Lutheran Church	18,000	300	100,000	96,000
SAN RAFAEL:	St. Paul's Episcopal Church	10,000	200	50,000	52,000
TORRANCE:	First Methodist Church	13,000	325	75,000	85,000
VALLEJO:	First Presbyterian Church	31,000	648	100,000	205,000

CANADA

ALBERTA:					
CALGARY:	West Calgary United Church Pleasant Heights United Church	3,000 4,000	100 120	50,000 30,000	53,000 53,000
MANITOBA:					
WINNIPEG:	Harrow United Church St. George's Anglican Church	6,000 30,000	542 663	75,000 75,000	80,000 104,000*
ONTARIO:					
MIMICO:	Wesley United Church	12,000	660	100,000	96,000
SASKATCHEWAN:					
ASSINIBOIA:	St. Paul's United Church	5,000	313	40,000	53,000
REGINA:	St. John's United Church St. Andrew's United Church	5,000 17,000	152 475	50,000 50,000	71,000 66,000

*budget in addition

The 72 Church Canvases

(BY SIZE OF ANNUAL BUDGETS)

ANNUAL BUDGET	NUMBER OF FAMILIES	WELLS OBJECTIVE	AMOUNT RAISED	CHURCH	CITY AND STATE
\$ 3,000	100	\$ 50,000	\$ 53,000	West Calgary United Church, Calgary, Alberta	
4,000	120	30,000	53,000	Pleasant Heights United Church, Calgary, Alberta	
5,000	313	40,000	53,000	St. Paul's United Church, Assiniboia, Saskatchewan	
5,000	152	50,000	71,000	St. John's United Church, Regina, Saskatchewan	
6,000	542	75,000	80,000	Harrow United Church, Winnipeg, Manitoba	
7,000	175	50,000	85,000	The Methodist Church, Grant, Nebraska	
8,000	260	50,000	51,000	Elm St. Congregational Church, Southbridge, Mass.	
8,000	100	50,000	65,000*	St. Stephen's Episcopal Church, Orinda, California	
8,000	335	60,000	65,000	Ashland Avenue Methodist Church, St. Joseph, Missouri	
10,000	200	50,000	52,000*	St. Paul's Episcopal Church, San Rafael, California	
10,000	150	50,000	53,000*	St. Luke's Episcopal Church, St. Albans, Vermont	
11,000	160	40,000	40,000	First Methodist Church, Titusville, Florida	
11,000	350	50,000	70,000	Bethany Congregational Church, Foxboro, Mass.	
12,000	400	100,000	87,000	First Methodist Church, Sidney, Nebraska	
12,000	241	60,000	86,000	First Church of God, Charleston, West Virginia	
12,000	660	100,000	96,000	Wesley United Church, Mimico, Ontario	
13,000	260	50,000	51,000	First Congregational Church, Spencerport, New York	
13,000	325	75,000	85,000	First Methodist Church, Torrance, California	
13,000	450	75,000	97,000	St. Michael's Evangelical Lutheran Church, Sellersville, Pa.	
14,000	238	50,000	55,000*	First Baptist Church, Agawam, Massachusetts	
14,000	296	50,000	105,000*	Messiah Lutheran Church, Toledo, Ohio	
14,000	255	50,000	106,000*	Plantsville Congregational Church, Plantsville, Connecticut	
15,000	223	50,000	50,000	St. John's Episcopal Church, College Park, Georgia	

*budget in addition

(continued on next page)

The 72 Church Canvases

(BY SIZE OF ANNUAL BUDGETS) (continued)

ANNUAL BUDGET	NUMBER OF FAMILIES	WELLS OBJECTIVE	AMOUNT RAISED	CHURCH	CITY AND STATE
\$ 15,000	325	\$ 50,000	\$ 69,000*	Central Congregational Church, Newburyport, Mass.	
15,000	288	50,000	72,000	Our Redeemer Lutheran Church, Kansas City, Missouri	
15,000	897	175,000	200,000	First Methodist Church, Greeley, Colorado	
16,000	225	50,000	62,000	First Christian Church, Midwest City, Oklahoma	
17,000	333	50,000	63,000	First Methodist Church, Decatur, Indiana	
17,000	475	50,000	66,000	St. Andrew's United Church, Regina, Saskatchewan	
17,000	529	85,000	122,000	First Methodist Church, Washington, Indiana	
17,000	338	100,000	177,000*	First Congregational Church, Austin, Minnesota	
18,000	300	75,000	88,000	First Evangelical Lutheran Church, Tulsa, Oklahoma	
18,000	550	100,000	102,000	St. John's Evangelical Lutheran Church, Lindenhurst, N. Y.	
18,000	300	100,000	96,000	Ebenezer Lutheran Church, San Francisco, California	
18,000	437	75,000	101,000	First English Lutheran Church, Lockport, New York	
18,000	589	75,000	106,000*	First English Lutheran Church, Faribault, Minnesota	
18,000	312	100,000	110,000*	First Presbyterian Church, Boone, Iowa	
20,000	437	100,000	100,000	Calvary EUB Church, Detroit, Michigan	
20,000	483	125,000	126,000*	St. James Episcopal Church, W. Hartford, Connecticut	
22,000	408	75,000	95,000*	Pilgrim Congregational Church, Milwaukee, Wisconsin	
22,000	165	75,000	138,000	Memorial Presbyterian Church, Montgomery, Alabama	
23,000	578	150,000	163,000	First Methodist Church, Fairbury, Nebraska	
24,000	499	60,000	69,000	Emmanuel Lutheran Church, Lancaster, Pennsylvania	
24,000	365	100,000	100,000*	Immanuel Lutheran Church, Kansas City, Missouri	
24,000	508	100,000	104,000*	Fairlington Methodist Church, Arlington, Virginia	
25,000	450	50,000	54,000	West Avenue Methodist Church, Rochester, New York	
25,000	350	75,000	82,000*	St. Peter's Evangelical Lutheran Church, Washington, D. C.	
28,000	219	50,000	89,000	Abbeville Presbyterian Church, Abbeville, South Carolina	
28,000	347	150,000	175,000*	Christ Episcopal Church, Warren, Ohio	
30,000	663	75,000	104,000*	St. George's Anglican Church, Winnipeg, Manitoba	
31,000	600	125,000	127,000*	First Methodist Church, Salem, Ohio	
31,000	648	100,000	205,000	First Presbyterian Church, Vallejo, California	
33,000	185	100,000	138,000	Trinity Baptist Church, Minneapolis, Minnesota	
34,000	227	150,000	225,000	Sequoyah Hills Presbyterian Church, Knoxville, Tenn.	
35,000	411	125,000	145,000	First Baptist Church, Cheyenne, Wyoming	
36,000	453	125,000	147,000	Northwood Christian Church, Indianapolis, Indiana	
36,000	850	125,000	150,000	First Methodist Church, Ft. Wayne, Indiana	
38,000	975	175,000	231,000	First Lutheran Church, Duluth, Minnesota	
39,000	346	150,000	152,000	Westminster Presbyterian Church, Dallas, Texas	
40,000	490	100,000	163,000	First Methodist Church, Opelika, Alabama	
42,000	450	150,000	156,000*	St. Mark's Methodist Church, Baytown, Texas	
42,000	145	200,000	207,000	Trinity Presbyterian Church, Charlotte, North Carolina	
43,000	782	150,000	151,000*	St. Andrew's Episcopal Church, New Orleans, Louisiana	
47,000	675	200,000	200,000	First Presbyterian Church, Little Rock, Arkansas	
50,000	500	175,000	200,000*	Washington St. Methodist Church, Alexandria, Virginia	
51,000	1174	150,000	176,000*	First Engl. Evan. Lutheran Church, Richmond, Virginia	
54,000	852	150,000	168,000	Wauwatosa Methodist Church, Wauwatosa, Wisconsin	
74,000	537	200,000	331,000	Second Presbyterian Church, Richmond, Virginia	
101,000	517	350,000	456,000	First Presbyterian Church, Ft. Worth, Texas	
128,000	900	350,000	406,000	Central Presbyterian Church, St. Louis, Missouri	
130,000	900	200,000	250,000	First Baptist Church, West Monroe, Louisiana	
150,000	1552	200,000	325,000	Trinity English Lutheran Church, Ft. Wayne, Indiana	

*budget in addition

Church leaders are invited to secure the counsel of Wells Organizations before planning a major fund-raising program for either building or budget. Wells' many advisory services are entirely without charge or obligation. Merely phone (collect) or write the nearest Wells office.



CHICAGO, 222 N. Wells St., CEntral 6-0506 • WASHINGTON, D.C., Washington Bldg., STerling 3-7333 • NEW YORK, Empire State Bldg., OXFORD 5-1855 • CLEVELAND, Terminal Tower, MAin 1-0490 • OMAHA, W.O.W. Bldg., JACKSON 3100 • FORT WORTH, Electric Bldg., FAnnin 9374 • ATLANTA, Mortgage Guarantee Bldg., Alpine 2728 • TORONTO, 330 Bay St., EMpire 6-5878

SAN FRANCISCO, 41 Sutter St., GARfield 1-0277 • WINNIPEG, Somerset Bldg., 93-6493

THE TEST OF PULPIT HONESTY

Homil-ethics

by Fred Smith *

I AM seeking a job. Let all theological seminaries at once make note of the fact and govern themselves accordingly. The job has yet to be created, but the situation demands it. It arose as follows.

As my custom is I had been to the mail and taken therefrom (in the box for which I pay seventy-five cents per quarter for the privilege) among the copious pen-ultimate wastebasket material a copy of *Church Management*. Upon my desk it lay, in the glory of its glossy crimson decorated cover, looking like one of the redeemed. Other material, not so good and for me unredeemable had already been cast as rubbish to the void; the pen-ultimate had become the ultimate. (Theological seminary presidents: note the overtones of Latin.) My scholarship is a must, in fact, to save my faith (politicians, take note, I did not say, my face) or should I say, to preserve my ethics, I am ready to disclose that my scholarship is not only a must, but has, on occasion an aura of mustiness about it. The mold has turned to mould. Confused in some with the odor of sanctity.

All of which brings me to the chuckle I had, and the *credo* I attained, as I paused in my paging of *Church Management*. I had passed by (since other duties pressed) the invitation to read the pageants, the article on symbolism, my good friend Belden in his article on prayer; but when I came to the article headed "Was Jowett Unethical?" I was stopped head-on (no, not dead) in my tracks. Here was a "must" of an unusual order. It could not be: Jowett: the prince of preachers, unethical? I would know the reason why. And I did. I came to the end of the goad (not road) with the perfect finish; "the defense rests." And like "who-was-it" "I closed the book and" (here the quote ends in a new application) I turned to my typewriter to catch the bevy of what I thought were to be stinging burrs but which had suddenly, in the twinkling (not winking) of an eye turned into a bevy of singing words.

Sufficient unto the moment was the

*Minister, First Congregational Church, Ellis, Kansas.

fact that my hero, my prince, was justified by argument. I had listened to Jowett in his prime. Ah: 1910 I think was the year. Jowett was top speaker at Great Yarmouth, England, at the Free Church Council meetings. He spoke in the fern-rimmed crystal palace on the pier that rested in the sea. His name was JOHN, the Revelator that day and week. He took the graces of Paul, the mountainous graces of Paul, and in the manner of Macaulay, he pictured them, range after range in endless succession. Ah, it is given to men now and again to see the Apocalypse. And here I am, forty-three years after telling of the glory of it! Hallelujah!

And the poet-preacher repeated himself! He groped and groped again for the word which he knew was there! And a celebrated professor puts in a gripe against the grope. His mother influenced him to it. As my mother used to say when anyone mentioned to her that they had a particular sickness: "I understand just what you mean, I have had a touch of it myself." I know just how "the mother in Israel" felt. Just like I did when, a callow youth, on the advice of my minister, though convalescing from a serious illness I walked over the hills seven miles to hear the great, the superb magnificent preacher: Andrew Fairbairn. My minister has regaled me with memories of a sermon he had heard the great preacher give some twelve years previously. I went. I heard the same sermon my minister had told me about. But, why gripe? Someone said that the famous Whitefield said that no sermon was perfect until he had preached it nineteen times. And when I went to hear the thundering Billy Sunday in New York when he put a strange hold around the necks of the sinners in hell during his prayer I remembered that it was said of him that he had the portions marked on his dog-eared manuscripts where he should loosen his tie, and perform other oratorical exercises.

Memory reminds me also of the time I took a friend of mine to hear Dean Brown give one of his brusque hit-it-on-the-head sermons. As we were driv-

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SEPARATE LITERATURE OR FLYER ON REQUEST

ing to the church I said to my friend: "In section three of the sermon this evening, about paragraph four you will hear the Dean say these words." And I gave my friend the words. And it was so, except that the words came, as I recall it, in section four, in the second paragraph. And I knew not even the title of the sermon.

Perhaps the most vivid memory I have on this line is that of the special preacher who returned to the home of a friend after the evening service for a bit of talk. We were in the home where there was an open fire. As the friends were putting the finishing touches to the day the minister took out a sheaf of papers and quietly pressed them into the burning coals. Asked as to the meaning of this, he replied that it was his custom each Sunday evening to burn up his sermon notes, explaining that when he got too old to think he would keep them for other use.

And this brings me to the new-born word which is the title of this article, plus the proposition with which the article opens. Ethics in general is always in need of revision. My memories of my courses in homiletics reminded me of that need. Too many preachers become little better than educated parrots. I recall an excellent speaker whose sermons were said to be the echo of the last book he had read. Thinking on these things it suddenly dawned on me that homiletics needs to grow up into homil-ethics.

I can see the specific topics rising now. "Appropriation without acknowledgement" e. g. The writer who heard his printed children's address given in three separate churches, without the change of a dot or comma. The professor who cups the cream of his student's efforts and wins a prize with the refinings thereof. And this: "The Day When the Great One Could Not Preach" e. g. His name was world famous. He wore white gloves and carried a gold-headed cane. And a top hat, as I recall the story. He went to a downtown metropolitan mission. The missionary asked the great one to speak to the assembled group; flotsam and jetsam of addict row. But the great one found his groping vain that night. He begged to be excused. He had reached the outermost bound of ecumenicity, for him!

I look again at the super-heading of the article about Jowett. It reads: "Ethics Is a Funny Thing." Funny and fundamental. And the promised Holy Spirit, ever ready with the opposite word, brought to my attention the "word" needed. I turned the page of *Church Management* where in a book

review by H. W. F. I read: "Some day (ministers) will grow up and know that one can be humorous and witty, and at the same time be serious, about his faith. Read the parable of the Pharisee and the publican to see what I mean."

I conclude. My offer is open to any seminary to give a course engendered by the thought of the ethicality of Jowett; the same to be given under the name not heard before: homil-ethics.

An Approach to Community Service

CONVERSATION CLUBS by George Stoll

For some years George Stoll, retired Louisville, Kentucky, industrialist, has headed the Committee on Institutions of the Council of Churches of that city. He has organized 200 representatives of the Council in an energetic committee to study the institutions of that city and county, and help them serve the less fortunate in the spirit of Jesus Christ. At our request, Mr. Stoll will contribute a brief item each month, offering one definite suggestion in which men's groups may definitely serve their community.

CONVERSATION clubs are not new. Plato says in his *Symposium*: "Each of us in turn, going from left to right, shall make a speech . . ."

The Church Conversation Club has proven to be a plan productive of remarkable results in harnessing church and community resources to serve community needs. Many ministers belong to conversation clubs. They find it a rich, stimulating experience.

A conversation club is usually a group of intellectuals who meet at a set time, perhaps monthly, for discussion of a paper presented by one of the members. One man presents a paper one month, another presents his the next month and so on until each member has had his turn. Then they start over.

A man's turn to present his paper will come about once every two years. This gives him time to prepare carefully. Presentation of the paper takes about 20 to 30 minutes and then usually some person, whose viewpoint differs, will open the discussion. Then the members, each in turn, are given three minutes to express their views.

The results are highly satisfactory. Men attend these clubs year after year for stimulating thinking and fellowship. This plan of conversation clubs also lends itself to inter-church groups desiring to study and then do something about any community project.

Editor's note: Next month Mr. Stoll will discuss methods of approaching a specific community problem.

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"Good Morning, Deacon"

(From page 7)

itual rulers of the church. It has been somewhat debased with the passing of time as trustees have taken over, more and more, the duties of the deacon. The deacon in the Baptist polity is similar to that in the Congregational though, on the whole, the Baptists have kept the traditional meaning of the term better than have the Congregationalists. In both churches the deacons assist in the administration of the Lord's Supper. In the Presbyterian church the Deacon is in charge of the charity distribution of the church.

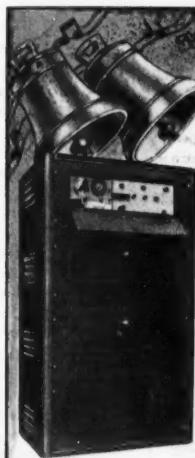
The Disciple Fellowship and the Lutheran churches recognize lay officials known as both elders and deacons. In the first instance both sit in the official board; in the latter they are part of the vestry.

The official board of the church has different names in the varying denominations. In the Episcopal and Lutheran churches it is a Vestry; in the Reformed churches it becomes a Consistory, in the Presbyterian church it is the Session. Here, however, there has been a tendency to enlarge the board by the inclusion of the trustees.

The term "Trustee" is another confusing

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one. It is an American term. It was necessary, under our concept of church and state, to have some group officially recognized as the legal entity. As a jurist explained it, some group must act as "the legal hands and feet of the church." Legally that is the function of the board of trustees. There has been a tendency in some denominations to increase the authority of the trustees. The evolution starts when they assume the responsibility for the every member canvass and become the custodians of funds. In this position they often have the veto power on the repair of buildings, the call of the minister and, at times, even the spiritual program of church.

This is not an argument to regiment our denominational procedure for the common use of terms. Rather it is a plea for tolerance when some newswriter does your own church an injustice. If he gets an elder mixed with a deacon or does not see the clear distinction between an official board and a vestry, don't write a letter to his boss asking that he be disciplined. Rather restrain your desire to get the recognition your church should have, and undertake to explain the mysteries of denominational organizations. He may never get the idea but he will be thankful for your effort.

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In the June PULPIT DIGEST

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* THE SELECTION OF A BIBLE PARABLE

In this chapter from his new book, *Expository Preaching for Today*, Andrew W. Blackwood describes one of the primary steps in the preparation of an expository sermon.

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PULPIT DIGEST

Great Neck, New York

Housing the Church School Class

(From page 33)

anical design can save the difference between the cost of a professional washing service and washing by the custodial staff of the church.

Since the break-up of total areas into classrooms sometimes takes place after outside walls have been designed as a unit, we find classroom windows improperly located and spoiling the balance and symmetry of the room. In a recent new structure a large window in the front end of an assembly room is located off center, preventing the installation of a worship center and interfering with the proper use of the room. If the architect, in his imagination, had stood in this room and thought of its function, he would most certainly have divided this window in two and located these halves so that a beautiful worship center could have been placed between them. Since this wall faced on an alley, there could hardly have been objection to so locating the windows.

Doors

Since the fundamental idea of a door is to secure a closure for the room against sight, sound and entry, there should be good and sufficient reasons for not adopting the solid door for the church school classroom. Peep holes, slots, drawers, and other clever devices have not paid off in the long run and should be avoided.

Classroom doors are often improperly located. When classrooms are located on the opposite sides of a common hallway, the doors to these rooms should be staggered, especially if these rooms are to be filled from an assembly room. This helps the flow of traffic and lessens auditory interference. As a rule such classroom doors should be placed to the side of the room and not smack in the middle of the front end where they make the proper location for chalk board, maps, teacher's desk, and such other things impossible.

The sweep of doors is important. Here the best of architects seem to make just as many blunders as the poorest. In a recent and expensive church school structure there is a lavatory between the room for Toddlers and the first Kindergarten. It is to serve both groups. The doors to this miniature lavatory open inside and it is almost impossible to get into the room alone and close the door, and it is a gymnastic feat to do it with a little child in tow. If the trip should have the character of an emergency, as is often the case with little people, such a door arrangement would certainly try the patience of a saint.

Every door should be studied in relation to traffic, and heeled so as to promote a smooth and direct flow of

traffic. The rule to follow is that doors to classrooms should swing away from approaching traffic. Thus, if an assembly room is south of its classrooms, the doors to the classrooms should be heeled to swing north. If this violates the building code, the relocation of the assembly room should be considered before violating traffic flow principles.

Decor

It is encouraging that more attention is being paid by architects and churches to classroom decoration. It takes more forethought and planning than money to make a classroom attractive. All the floors do not need to look alike and can contribute much to the appearance of the room. Wall colors can vary from room to room and be of the pleasant new shades which have been developed. Colorful and attractive draperies at the windows need not be expensive. Here and there a beautiful photograph-mural can be applied to the wall to give pleasing and striking effect.

The rooms for small children should not be over-decorated. Some of the beauty should be kept down where it can be appreciated. One church has a beautiful rug of many colors which the children love to roll and sit on for their story period. Beware of those who come with ideas for special effects such as the local amateur artist who offered to do a mural for the Kindergarten room of his church. When he had finished, the wall told the story of the bombing of Tokyo, with bombs dropping and with debris flying up in many directions. Artists are touchy, and the job was a gift, and it was a long time before something could be done about this gruesome affair. While not as gruesome, it is just plain silly to fill a Nursery wall with ducks, rabbits, young deer or kola bears. A room for educational purposes should be psychologically comfortable and durably attractive.

COMMUNISTS SET ALL-OUT DRIVE AGAINST PROTESTANT YOUTH GROUP

Berlin—An all-out campaign to destroy the Evangelical youth organization, Junge Gemeinde, was decided upon at a meeting in East Berlin of the so-called Democratic Bloc, steering committee for all Communist mass organizations in East Germany.

Pledging full support to the Communist youth organization, Freie Deutsche Jugend, in its efforts to smash the Protestant youth agency, the Democratic Bloc ordered the holding of special meetings throughout the Soviet Zone to "protest against the Junge Gemeinde's sabotage and espionage activities and adopt resolutions demanding that the Junge Gemeinde be abolished."—RNS

**"ON THE SEALING OF THE SURFACE
DEPENDS THE BEAUTY OF THE FINISH"**

How We Treat Wood!

by Jerry W. Hillyard*

WOOD possesses so many good qualities that its popularity as a flooring material remains unchallenged after centuries of use. Its ability to withstand the wear and tear of everyday use, year after year, is amply proved by the attractiveness of wooden floors built in Colonial days and still in service after 200 years. Going back in history even farther for an illustration, a Japanese temple of the seventh century still stands, the wood almost as sound as the day it was laid, although the winter grains formed high ridges and the soft grains deep furrows. Obviously there were no preservatives.

Today, with modern products and methods, it is easy to give wood the protective treatment it needs for a lifetime of beauty. And a properly treated wood floor is easier and cheaper to maintain. Floor treatment makers in close cooperation with flooring manufacturers have perfected wood seals of special drying oils and phenolic resins that penetrate and prevent deterioration; safe, elastic finishes and waxes that are tested to hold up under varied

types of wear.

In spite of these facts — many wood floors now in use are as gray and dingy as an old pair of unpolished shoes and reflect a complete lack of knowledge on the part of the caretaker. We find oil-treated floors that are dark and unsightly constituting a dangerous fire hazard. Less frequently, our floor experts find wooden floors maintained by scrubbing. Usually these floors are bleached out — the boards often cupped by warping and with a tendency to splinter.

In many of the churches we can report well-finished floors that have



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been properly sealed and waxed, but which have simply been neglected until part of the finish has worn away. Actually, the secret of continued beauty and efficiency for wood floors lies in the protective sealing you give a thin one-sixty-fourth of an inch surface layer. Because of the lateral sawing of lumber this surface layer, about the thickness of a fingernail is the factor of concern and when properly treated will preserve the whole wood floor.

If not properly treated, dirt can be easily ground into the porous cells under a daily traffic schedule — while spillage will cause staining and rotting, cause a slippery condition often resulting in falls.

That you may better understand what constitutes proper protective treatment, a brief resume of the nature of wood flooring is almost imperative.

In its natural state, the tree, wood is a mass of cells or lignocellulose fibers joined together by lignin or natural cement fed by sap through canals. When cut down for lumber the cells die, the sap ceases to flow — the wood is cured so that the cell walls are capable of bearing weight and providing durability. In this state, the cells and canals of the wood make it like a blotter — expanding and contracting as it takes up moisture from the air. Because of this, and its resiliency, wood is called a "living material."

When bacteria, molds, dirt are carried down and into these feeding canals and cell structures by cleaners, floor oils, wetting, and pounded in by traffic — serious damage and deterioration to wood fibres result necessitating costly replacements and also creating discoloration and unsanitary conditions.

To insure against such damage, a treatment must be used to close all the surface wood cells, binding each of them together so that even moisture cannot penetrate the surface. Such a binder must have a natural affinity to wood. If, after the preparation has dried, it becomes brittle, the finish will crack and chip away from the surface, leaving the wood fibres exposed. If oily preparations are used, the playing surface will become slippery and dark. Surface preparations like shellacs, lacquers, varnishes that merely coat the surface, do not soak deeply enough into



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wood to give protection. As a result, dirt accumulates in the pores, layer after layer, blackening the floor, making it hard to clean and increasingly slippery. After a time even restoration of the natural color by normal sanding becomes impossible.

A proper wood seal will penetrate more deeply than ordinary floor varnishes, becoming a part of the wood and locking out moisture and dirt. Such a seal fills voids between cells and results in a reinforcing action as well as a sealing action and provides a smooth foundation for wax or finish, thus bringing out the natural beauty of grain and color; cushioning the floor against traffic wear and eliminating frequent refinishing.

By following the easy steps noted here, the method of treatment now in use on thousands of the nation's finest wood floors, you too can have a church floor of which to be justly proud.

In general then, be guided by these tested "Do's" and "Don't's."

DO select best quality, trademarked materials. Your specialized wood seals and finishes will outwear varnishes by at least one year.

... see that you have necessary materials in adequate quantities, tools and equipment on hand before starting the job ... so there will be no delay in getting your gym floor back into action.

... follow manufacturers' instructions. Allow ample drying time between coats.

... If you have a problem floor, get the free help of a floor expert made available by several of the nationally known floor treatment manufacturers without charge.

DON'T use dangerous oily greasy floor dressings. Floor oils cause wood floors to become dark and unsightly—and constitute a real fire hazard.

... Don't use harsh or gritty sweeping compounds. Scrubbing powders containing alkali or acids result in a gray, dingy unpolished floor.

... Don't use soaps. They can't be rinsed properly ... often leave a greasy, soapy residue to seep down into the pores of the wood, causing untimely wear out.
(Use water sparingly in cleaning. Dampness penetrating into the floor produces not only an unsanitary condition, but leads eventually to rotting and deterioration.)

THEN PROCEED AS FOLLOWS:

If your floor is new—and to be finished for the first time, there are three simple steps to be followed; namely, naphtha wipe, sealing, and finishing.

If your floor is old, you have three preparation alternatives:

- (1) Where floors are uneven, boards cupped, or otherwise seriously damaged, sanding is the preparation step indicated. (Followed by Directions as outlined for New Floors.)
- (2) Where floors are basically in sound condition but show a spotty sur-

face, darkened in some areas, worn in others, the use of a good non-flammable paint-varnish remover is advised. (Followed by Directions as outlined for New Floors.)

- (3) For periodic refinishing of wood floors in good condition, showing only normal wear—simple cleaning with a neutral chemical solution is often the only preparatory step recommended. (Then see Directions for Periodic Refinishing.)

Directions for Finishing a New Wood Floor or an Old Wood Floor After Sanding

NAPHTHA WIPE. The first step, and an important step in treating a freshly laid or newly sanded floor, is to clear it of all dust, sand, grease, any foreign matter. This can best be done by vacuuming—sweeping and by wiping the entire area with Turkish toweling cloths wrung out of naphtha and fastened around a block of push broom.

Unless floor is free from all dust and dirt, primer and finish will not bond properly.

SEALING. On the clean dry floor, apply one coat of recommended specialized Wood Primer (or Penetrating Seal specialized for wood), with sheepskin applicator or painter's brush, rubbing first across the grain of the wood, then smoothing out with the grain. Allow prime coat at least 24 hours to dry. After which surface should be steel-wooled using No. 3 steel wool pads on the brushes of an electric polishing machine. (Such sealing will penetrate the wood, act as a reinforcing agent, provide a durable foundation for your finish coat. Temperature of room should be below 70° during treatment. Room should be well ventilated. (Note: A second coat of seal may be necessary for classrooms, block on end, or parquet floors, and short strip Maple.) After seal is thoroughly dry, sweep floor clean with naphtha as before. Now the floor is ready for its beauty finish.

As mentioned earlier, skillful finishing brings out the distinctive beauty of wood floors including both color and grain. There are several types of finishes that may be followed.

For a soft natural wood appearance—in Sunday school rooms, corridors, kitchens, or dining rooms, you may either wax or use a specialized dressing.

WHEN WAXING. Your choice of wax is of prime importance. By choosing a long lasting, water-resistant quality product that needs only periodic refinishing, you can save labor costs up to 50 per cent. Some waxes, though cheaper in initial cost, actually prove more expensive in the long run, since they do not hold up, need frequent re-waxings, which necessitates stripping of old wax and additional labor. With our own trademarked wax (Super Hil-

Brite) for instance, we recommend only twice a year waxing . . . and recent testing shows its water-resistant features give added life. The best way to be sure that you are getting a quality wax for uniformly good results is to buy a trademarked product from a reputable manufacturer and follow these directions:

Apply a thin coat of your specialized wax with sheepskin applicator or linen slasher mop . . . feather-edging so that the lap or brush marks will not show. Do not rub or brush in the wax. Let dry. Apply second thin coat. Never wax so heavily that it shows milky. (Two thin coats have been proved more slip-resistant and provide a harder surface than one heavy coat.)

WHERE A DRESSING IS PREFERRED. Allow floor to dry, then apply one light coat of specialized floor dressing with sheepskin applicator . . . then buff to a soft sheen.

For a hard, high-gloss treatment, recommended for recreation rooms, offices, aisles and auditoriums or sanctuaries, we recommend a specialized liquid floor gym type finish that forms a transparent hard, tough film to protect wood floors subjected to heaviest abuse. Our own product for such finishing does not crystallize or flake; is easily maintained; spreads quickly with brush or applicator; is self-leveling.

Finish coats must be applied carefully making sure not to drip finish from pan or applicator. To avoid this fill open pan (or bottom of five gallon drum) only half full to prevent getting an excess of finish on applicator.

Apply finish by running applicator from right to left across middle section to set up a well of finish, spreading WITH the grain in even strokes, feather-edging so lap marks will not show. (Work approximately a six-foot section at a time.)

Though steelwooling between the two coats of finish is optional, it does produce an excellent gloss. (Be sure to remove all dust or particles after steelwooling with vacuum or naphtha wipe.) Then apply second coat as the first.

Finish will dry in eight to twelve hours—but it is advisable to stay off for several days if at all possible. If it is raining or the humidity is high, drying will be slower—therefore provide plenty of ventilation. Final buffing adds greater lustre.

For gymnasiums or recreational floors never use anything but a specialized gym floor finish. (Never wax a gym floor.) Hillyard's gym finish, now in use on 15,000 famous sports floors

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The delights of the absent-minded enjoy a consistently good press. They are delightful people and win the affection of those who are like-minded. The British Empire, so it is said, was founded in a fit of absent-mindedness. "Go and do likewise" seems to be the moral.

Even the best of books can be used to command this way of living. "Take no thought of tomorrow" can easily be interpreted so as to encourage Micawbers to "wait for something to turn up." Usually it does—and turns out to be real trouble.

A better reading of the text gives an entirely different impression. "Be not anxious" could mean that anxiety can be avoided by taking thought. At least it carries a stronger sense of conviction. The way to avoid future trouble is to give careful thought today to sensible plans for tomorrow. Freedom from anxiety comes from a firm trust in God and the use of reasonable means to provide against contingencies.

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BECAUSE OF HIS NOISY CHILDREN

They Couldn't Hear the Preacher

by Anne B. Radford

THIS proposition of being minister to three rural churches, going to college at the age of thirty, and totting a family of four here and there as a rural pastor's life demanded, was always rushing business. Edwin had stopped "briefly," he said, on his way past "Singing Pines," our house and ten acres, to leave with me, as pianist, the program for Rally Day at the church. I was always glad to have a chat with him or Mary when their children were not around (Such a problem—their children!) And I anticipated a good talk now, but Ed was saying he must hurry on, so I offered a parting remark which, to the surprise of both of us, precipitated the best sermon I have ever heard from Ed. As it progressed, I sat on the piano bench in housedress and wet rubber gloves listening. He talked about this story of Christ. How different it would look if we could shed the frills, furbelows, traditions, and symbolisms added by church denominations—even beginning with St. Paul, himself! If we could drop all those, take the simple account of his words and actions, thus catching the practical message of a life of "doing good," how different our world would be! How much more progress we would make toward that kingdom for which he bade us to pray and work!

With an intensity of feeling, Ed was shouting so that old deaf "Mort" Jones could have heard him in the back pew of the church. But only I, Anne Radford, alone with him in our little living-room, heard it. How I wanted all the rest of the church to be there! For,

dramatic though Ed's word-images always were, he was seldom so stirred as now, with a sermon springing full-grown at birth direct from his mouth.

Finally, he brought himself up short. "Oh, Anne! Here I am, preaching again! And, of course, on my favorite topic! Well, anyhow, when I leave this charge, they'll say," curling his lips with disdain, he brushed his hands as though to remove the dust, "'Well! That's that!' There goes that fellow who would preach at the drop of a hint! And he could talk on only one subject: 'Don't Talk Your Religion. Live It.' If they do say that of me, it will be the finest compliment they can pay me."

With his last words, he was opening the door and sliding out, shutting it without a good-bye. We both understood why: if he didn't shut the door promptly at the end of a good closing sentence, I'd say something that would start him on a new sermon, and finally he'd be late for class.

When he had closed the door, I sat looking at it. His last words were echoing: "When I leave here, people will say, 'Well, that's that!'"

And I thought at him as though my ideas would speed across the space he was rapidly putting between us: "Yes, Ed, they will. But, Ed, they won't make that remark about your one subject. They don't know what you've been preaching about. Your words from the pulpit have never penetrated their thick eardrums—eardrums thickened by the screams and screeches of your five-year-old daughter and the yips of that three-year-old son, when he is 'company' with you at someone's house."

†Mrs. Ernest Engel, Bishop, Texas.

Then I fell to thinking of times Ed's family and ours have parted after a few minutes or a few hours together, and that man of mine, who always insisted on decorous behaviour and quiet ways in company for our two, shakes his head. "How," he asks, "can intelligent adults let their kids get away with behaviour like that? How can Ed talk about Christian love, when he ignores the simple consideration for others involved in keeping his children from raising Cain among other people? It just makes you wonder about his theology and his applied religion."

Surely Sid has a point, but it isn't all in Ed's failure to curb his children. Some of it is in his failure to let them out, encourage them, hear them, laugh with them and otherwise feel with them. I was remembering the day he left Nancy with me while he and Mary went shopping. Nancy is such a beautiful child with charmingly short brunitte curls and such an eagerness to be doing!

When Ed and Mary had gone, we sat at the piano and sang nursery songs for fully a half-hour, then went to the laundry where she played with my children's outgrown toys, as I ironed. At noon, we fixed lunch together, and as it warmed, she set the table and put away food supplies. Her part in the preparations was deftly done; my praise of her results was most sincere, and her eyes glowed with happiness.

When we had finished eating Ed and Mary appeared with Johnny and the baby. At my suggestion, Nancy began on new sandwiches for her parents. Mary hung over her. "Not so much mayonnaise, Nancy! Oh, don't do that, Nancy! . . . Now, stop that!"

Nancy became rebellious. "I'm doing this! You keep out of it!"

When Ed and Mary were finally seated and grace was said, we became involved in a discussion of what ails Women's Society in the Rathbon Church. Nancy came into the midst of it with the song book, wanting to sing to her father.

"Be quiet, Nancy! Go away!" was his only response, as he scowled at her. Then I asked him to listen to her, telling him how we had been enjoying these songs together this morning. But his answer to me in both speech and glance were forbidding. "We were talking about Women's Society. I want to hear the rest of this."

My heart was bleeding for both Nancy and Ed. I wanted to say, "Oh, Ed! Enjoy her! What are the ups and downs of Women's Society compared to the building of a comradeship between you and your daughter? Don't

(Turn to page 86)

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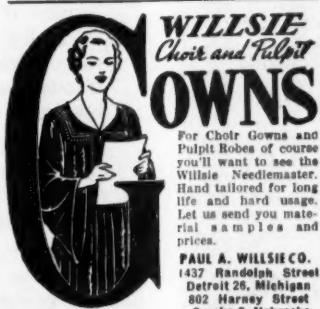
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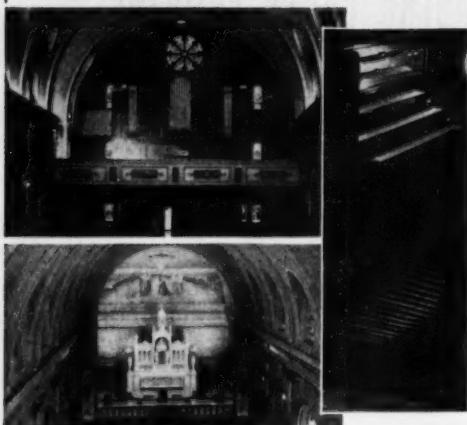
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"Wanted: More Enemies"

(From page 7)

the religion of repentance, to ourselves right now. No, but we want it preserved in good condition, just in case. Even if we don't step into church from one Easter till the next, we want the church there, just like an insurance policy. When our deuces have all been played out we might want an ace. Hence, anybody who dares attack the church is attacking something we might want to use some day.

Frankly, I wonder if God didn't prefer the old-fashioned atheist who was desperately trying to figure things out—to reconcile in his mind the love described in the New Testament with the sufferings of the world, to the modern practical atheist who lauds the church, gives it ten dollars and then throws a liquor party costing five hundred. The latter character probably does the church more harm than fifty outspoken atheists. Better to have a dozen enemies outside than one inside. A Trojan horse can succeed where an Achilles fails.

On top of the current superstition that religion and the church can miraculously save us is the failure of the church to antagonize those people and movements in our midst (not in Russia) which are against Christian values.

In how many churches today does one hear hard hitting sermons about drink? Not many. We leave the saving of the sots to the Alcoholics Anonymous and the whiskey research to Yale, despite the fact that we have known all along that all alcoholics start with one drink and that abstinence is the answer. Liquor and its makers have become respectable. Its distinguished consumers are pictured in four colors in *Life Magazine* wearing English tweeds, holding a briar pipe in one hand and a glass of amber fluid in the other, leatherbound books in the background, and a hand tooled rifle on the table. How can such success be a symbol of evil? The church is silent in the face of such a respectable picture of Satan and the liquor folks pat us on the back, even giving fifteen dollars to the new church expansion project.

Treading on more dangerous and debatable ground—the churches ought to be hated and feared by the big money interests which make money out of war, poor housing, high prices, and poor medical care for middle class folks. Sure, the seeds of greed are in us all, but it is the powerful financial interests which are in key situations of power and able to extort their

profits from poor and middle class people. We church people should not forget that Jesus was very hard on the rich; he never gave them much encouragement as to getting into heaven. In every city there are horrible tenements which command relatively high rents; there are starved school systems with accompanying lack of opportunity for children; there are plenty of children with rotting teeth and rickety bones, all because those who make money in these areas choose profits before public interests. Perhaps our witness against the evils of money is dimmed by our church connections with invested funds, large donors, special gifts contacts, and annuity investments.

To be specific, when interest rates are raised on loans for housing, is this a strictly political and economic matter with no morals attached? Many church folks would say so. But if this interest rise makes it more difficult for young people to buy a home of their own, thus having the best possible situation for them to raise children properly, should the church enter its voice? It might make a few enemies but it could stand a few more.

It was no masochistic, martyrdom-seeking complex which led the first century Christians to the cross and to the Roman arena. It was their bold witness for men's best and against their worst. Those around us who remind us of our highest capabilities and compare our present moral state with what we could be with the help of God are not likely to be applauded. Many persons say: "If the church would only preach and live as Christ lived, the world would accept its message overnight."

Not overnight, certainly, but maybe eventually. The first reaction would be violent hatred for the church. Christ, the only complete Christian, was crucified for his efforts to help men.

The same fate would await a radical Christian movement in the church today. The immediate consequence would likely be shouts of "Crucify these crazy Christians — radicals — half-baked idealists!" It would happen even if the Christians were as wise as serpents and harmless as doves, as Jesus told his disciples to be even as he predicted they would be stoned in the name of God.

Yes, the church needs more enemies. It has too many friends. "Beware when all men speak well of you!"

Graham R. Hodges,
First Congregational Church,
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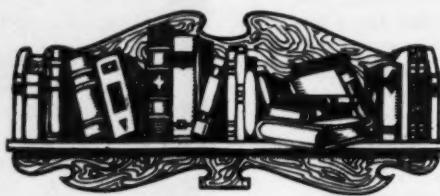
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BOOKS

The Bible

A Spiritual Journey With Paul by Thomas S. Kepler. Abingdon - Cokesbury. 157 pages. \$2.00.

Dr. Kepler, who is professor of New Testament language and literature at Oberlin Graduate School of Theology, is widely known for his work in compiling important anthologies. Here in this little volume he presents his readers with forty meditations of inspiring insights into the life and the teachings of the apostle Paul. The author describes Paul as he deals with the problems of his own day. He shows how by Paul's example we can help men and women today.

The author has written this book partly in response to a suggestion of an American Biblical scholar who felt the need for a volume which would have "a thorough-going, Biblical scholarship wedded to a genuinely devout spirit." This volume is a companion to two other books written by Dr. Kepler, *A Journey With the Saints and Jesus' Spiritual Journey—And Ours*. This book as well as these two other volumes are written in an idiom for the general reading public.

Three areas of the New Testament writings are used by the author to draw his selections from Paul: (1) Acts 7:58; 9:13-18; (2) the letters which Paul wrote, I and II Thessalonians, I and II Corinthians, Galatians, Romans, Colossians, Philippians, Philemon; (3) letters containing Pauline ideas or reminiscences but written after the time of Paul—Ephesians, I and II Timothy, Titus. Using the Revised Standard Version of the Bible, Dr. Kepler quotes these letters to show how Paul lived by those principles which form the foundations of the Christian faith—the basis for everyday Christian living. In these selections we find courage, love and faith for our daily lives. This book is a genuine contribution to our devotional literature.

W. L. L.

The Book of Numbers by Charles R. Erdman. Fleming H. Revell Company. 142 pages. \$2.00.

Readers of Dr. Erdman's writings will welcome this popular study of an Old Testament book that holds little interest among Christians today. The author has the happy facility of being able to write interestingly and helpfully. His writings take on a devotional nature and the reader comes face to face with the greatness of the God whose loving activities are given major place in Dr. Erdman's books. This book on Numbers is no exception to this characteristic of the author's former writings.

Here, then, is a book written in a warm and intimate style dealing with the contents of Numbers from the pen of one whose own life is deeply rooted in the Providence of an Almighty, Sovereign God of history. This book deals not with critical problems, nor does it go into historical detail of the period covered. Rather the author highlights the lasting values of a book often regarded as dull and unimportant. Indeed, here is a book any pastor can place into the hands of a layman knowing that a benediction awaits the reader.

G. W. F.

The Bible in Pastoral Care by Wayne E. Oates. Westminster Press. 127 pages. \$2.50.

Although this looks as though it is to be a book in which Biblical passages will be used from the point of view of a devotional use largely, it turns out to be a technique for the use of the Bible in counselling. The first four chapters particularly speak of the symbolic use of the Bible, thinking of the overtones in the minds of people. Dr. Oates points out how a legalistic use of certain passages, both with adults and with children, has been the cause of serious mental difficulty. How to resolve this is part of his task.

The final two chapters speak particularly of the Bible as a book of comfort and as an aid to prayer. The chapter on prayer could have been much longer and more effective, but after all his major interest was in the field of counselling.

He makes a superb presentation from that point of view. I feel that the book could have been enlarged so as to answer questions within the field of pastoral care in more detail. But, it is a helpful book.

Dr. Oates is assistant professor of psychology of religion and pastoral care at the Southern Baptist Theological Seminary.

H. W. F.

The Book of Isaiah: Volume One, Chapters 1-39 by Julius A. Bewer. Harper & Brothers. 98 pages. Seventy-five cents.

The Book of Jeremiah: Volume Two, Chapters 26-52 by Julius A. Bewer. Harper & Brothers. 87 pages. Seventy-five cents.

Attention is here called to two more studies in the rather well received Harper's annotated Bible series being prepared by Dr. Bewer. Each of these inexpensive volumes contains introductions and critical notes on the text. Both the introductory sections and the critical notes printed at the bottom of the pages are in keeping with the best

scholarship of the day. Differences of interpretation may be apparent among Old Testament scholars, but one does not read far in these books until Dr. Bewer's thoroughness is much in evidence. Anyone reading carefully the critical notes will receive help in understanding the contents of these Old Testament books. It must be remembered, too, that these notes are for the non-specialist. This characteristic makes this series of Bible studies more valuable for pastor's classes and individual study.

The author's point of view on the problems of Isaiah may be regarded as conventional. The book he feels is an anthology or a collection of oracles. Chapters 40-66 definitely come later in Hebrew history claims the author. Some of the oracles in 1-39 Dr. Bewer would date later than the time of Isaiah. He regards the arguments for a late dating of the famous Messianic passages of First Isaiah unconvincing.

For the introduction to the book of Jeremiah, the reader must turn to *Jeremiah Volume One*, chapters 1-25. However, this volume has an introduction in the critical notes on page 17 to the "Book of Consolation," a separate little book found in Jeremiah 30-33. There is also an extended note on page 54 introducing the reader to the section containing oracles to foreign nations, namely Jeremiah 46-51.

The reviewer has always regretted that Dr. Bewer has chosen to use the King James Version in what is a most worthy contribution to Biblical studies. However, the use of this version may be justifiable on the grounds that still a large number of sincere Christians read this version daily and find that it nourishes their souls. Certainly Dr. Bewer's annotated series makes more clear "the living word."

G. W. F.

Jeremiah by Theodore Laetsch. Concordia Publishing House. 412 pages. \$5.00.

Jeremiah is one of the most colorful personalities of the Old Testament. Kittel, in his well known history, writes of him as "the bright evening sun which, with its golden beams, sheds a glory over Judah as it sinks into the night." There is, it is to be admitted, something strange and fascinating about this man of Anathoth, and interest in him never seems to die. This causes little wonder when we remember the dramatic role he played in the last days of the Southern Kingdom.

It is unfortunate, however, that the book which constitutes the major source for a study of this prophet is poorly arranged and sometimes very difficult to understand. Bible students will there-

fore welcome all honest and scholarly attempts to put in sharper focus the spirit and message of Jeremiah.

Professor Laetsch's Bible Commentary on Jeremiah is a welcome addition to Jeremiah studies. Here a consecrated scholar puts into writing the results of a lifetime of study, and thus shares his brilliant understanding of Jeremiah with others. The book is definitely written in commentary style, and has the usual weaknesses of shorter commentaries—little or no help where help is most needed for a difficult passage. However, a careful study of this commentary will result in a better understanding of this most "Christ-like" prophet of the Old Testament."

Dr. Laetsch is especially to be commended for the grammatical notes on the text scattered throughout the commentary. These in themselves are highly illuminating and increase greatly the value of the book. The author includes a helpful chronology of the historical background. There is also a working outline of the book here with no attempt to arrange the book chronologically.

The reviewer is not always in agreement with the viewpoint expressed, and wishes, for example, that in discussing the Hebrew word for prophet on page 22, the author might have included or at least referred to W. F. Albright's views on the meaning of *nabi*.

Jeremiah by Dr. Laetsch is well worth placing in our libraries. It is the kind of a book we will turn to again and again in our attempts to become more intimately acquainted with one of the finest spirits of Hebrew thought and life.

G. W. F.

Into All the World. American Bible Society. 32 pages. Eight cents.

The Good News. American Bible Society. 32 pages. Eight cents.

These two, magazine size, rotogravure editions of the Book of Acts and the Gospel of Saint Luke are among the finest Bible teaching tools we have seen. Each book gives the King James Version in boldface type, with pronouncing aids. But most interesting are the illustrations. These are modern photographs and maps of the places, people and customs mentioned in the Biblical text. They are so placed as to fall near at hand to the passages in the text wherein they are described or named. This adds a sense of realism to the tales of events in far off times. The books are also available in many languages.

N. L. H.

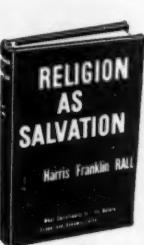
For the Minister

The Funeral Encyclopedia: A Source Book edited by Charles L. Wallis. Harper & Brothers. 327 pages. \$3.95.

This volume will be enthusiastically welcomed by busy ministers who are pressed to find good references for their funeral services. The editor, who is professor of English and college preacher at Keuka College, has made a long extensive study of funeral literature in the preparation of this book.

The book is divided into five parts. The first part consists of collections of typical funeral services with their appropriate parts. Part two contains what the editor calls "a treasury of funeral

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The Contents

THE UNIQUENESS OF THE TOWN AND COUNTRY CHURCH — THE TOWN AND COUNTRY MINISTER — THE MINISTER'S SCHEDULE — THE PARISH STRUCTURE — THE PARISH PROGRAM — PLANNING THE PARISH BUDGET — RAISING THE PARISH BUDGET — SPREADING THE PARISH NEWS — HOUSING THE CHURCH — PRINCIPLES AND PATTERNS IN PARISH WORSHIP — MEANS OF GRACE IN PARISH WORSHIP — SACRAMENTS IN CHURCH WORSHIP — RITES IN CHURCH WORSHIP — THE PASTOR'S MINISTRY IN THE HOME — THE PASTOR'S MINISTRY TO THE SICK — THE PASTOR'S MINISTRY TO THE BEREAVED — THE PASTOR'S MINISTRY AS COUNSELOR — CHURCH ADMINISTRATION AS CHRISTIAN EXPERIENCE — APPENDIX — BIBLIOGRAPHY — INDEX

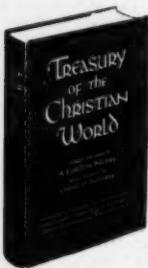
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sermons." This portion is the largest part of the book. Containing some one hundred sixty pages, it has ten different types of sermons. Under each of these ten types are listed between six to eight brief sermons by famous preachers. The anthology of funeral poems found in part three will add to the minister's collection. It contains poems not always easily accessible. While part four contains a collection of funeral prayers, part five deals with the problems of professional conduct. This last part is a very important and pertinent discussion of the subject. It indicates that no subject needs more rethinking than that of the funeral. Six indices make the source book a very useful reference. There are indices to sources, names of contributors, poetry, texts of Bible, topics and classification such as age, occupation, suicide and the like.

This book is truly cyclopedic both in quantity and in quality. There is nothing like it in print. No matter how long one has served in the ministry these sources will help make the funeral service the Christian medium it ought to be.

W. L. L.

Religion and Education

Campus Gods on Trial by Chad Walsh. The Macmillan Company. 138 pages. \$2.50.

Dr. Walsh is professor of English at Beloit College, and has visited on many campuses. Because of his own certain Christian faith that he has found for himself after his worship of campus gods similar to those he now finds in our colleges, he knows what he is talking about.

He points out that the favorite classroom gods are Progress, Relativism, Scientism, Humanitarianism, Materialism, and Security. He also mentions that there is the God of the Bible. Then he takes each one of these various gods, discusses its attributes, shows why students follow them, and then points out the negative result of such worship.

After this severe attack upon these campus gods, he reveals the essence of the Christian faith through answers to sincere questioning on the part of the students. It is not a dogmatic approach by a biased person (though he admits his own bias for his Christian faith) but it is the thoughtful approach of one who knows young people and has gone through similar thinking.

He suggests that colleges should not have Religious Emphasis Week any more than they should have Chemistry Emphasis Week. That is a good point, worth working over.

H. W. F.

The Function of the Public Schools in Dealing With Religion by the Committee on Religion and Education of the American Council on Education. Published by the American Council on Education. 144 pages. \$2.00.

This book is the third in a series of reports, published by the American Council on Education, and is, in many respects, the most important book to date on this much-debated subject of religion and the public schools.

The first book, *Religion and Public Education*, was published in 1944, and

sought to explore the existing relationship between religion and public education. The second book, *The Relation of Religion to Public Education*, was published in 1947. It attempted to state the principles and define the problem.

This present book, the third report, gives results of an intensive survey in the field, and offers a practical solution.

There are three possible solutions as to the part that should be played by religion in public education, says this volume. The first is that religion has no part in secular education, and should be ignored. The second is that religion should not be avoided, but that there should be planned religious activities, i.e., recognizing religious holidays, workshops on religion, grace at meal-times, released time classes in religion, reading the Bible at specific times, and devotional programs. The third solution, and the one recommended by this report, is the factual study of religion. As the report says, "Religion can, and in our judgment should, be studied in the same way as the economic and political institutions and principles of our country should be studied—not as something on which the American school must settle all arguments and say the last word, but as something which is so much a part of the American heritage and so relevant to contemporary values that it cannot be ignored." In other words, religion becomes a part of fundamental general education, and is not an "extra" thrown in. The beauty of this solution, in the opinion of the reviewer, is that religion assumes its rightful place as part and parcel of life, rather than an extracurricular something to which we pay our respects.

This conclusion of recommending the factual study of religion in the public schools was arrived at after receiving exhaustive questionnaires from 3,500 educators and 1,000 religious leaders. A complete analysis of this data is given in the last half of the book. Numerous examples are given, too, of the way religion and public education is handled in our schools (primary, secondary, and college).

One of the most interesting parts of this report is their plan of future procedure. It is their hope to develop an experimental project to show the feasibility and desirability of the factual study of religion in the public elementary and secondary schools and in teacher education institutions. To implement this proposal the council seeks at the present time to (1) Develop a basic, but flexible plan for studies and experiments in cooperation with selected communities, school systems, and teacher education institutions; (2) secure funds required for implementation of this project; and (3) provide general administration and supervision as needed."

After reading this report, one feels that it is entirely possible that within the next decade religion will begin to assume its proper place in our public school. Sectarian training will, of course, remain the province of the church; but the knowledge of religion and its importance in history and culture, together with its impact upon individual men and nations will become a part of the general education of every child.

This book, by the way, has an excel-

lent bibliography of eighteen pages at the end. This bibliography covers the whole field of religion and education, and is, in itself, worth the price of the book.

G. R. J.

The Changing World

With God in Red China by F. Olin Stockwell. Harper & Brothers. 256 pages. \$3.00.

This book brought a delightful surprise to the reviewer. I had anticipated another book in which a loyal, honest, pious and trustworthy churchman was incarcerated, without cause, in a Red prison where he was subject to abuse. Instead I found it to be the story of a Methodist missionary with good sense, a touch of humor and a concept of history describing his experiences in a philosophical way. He was held in prison for many months. But he possessed sufficient knowledge of history to interpret his experience in the light of a changing society and not merely as a war between religion and Communism. Without attempting to do so he has given us one of the best critiques on the Oriental mind and the Chinese system of justice that we have read. The basic concept of justice in China is not an innovation of Communism, but a much older formula which has been worked out through the ages.

For instance, take the talk of today about atrocities. This author points out that the Nationalist army under Chiang condoned atrocities. His army practiced them. When the United States took up the fight for Chiang against Communism there was a reservoir of hate which included the United States which gave a basis for reprisals. Missionary Stockwell found that his jailors were "nice boys." The first group were college lads enthusiastic about the new regime. After they had been re-assigned, Army regulars were sent in for jail keepers. But they were country lads who were good to the prisoners. The food was not good, but it was the same food which was served to the guards so the prisoner could not object too much. There were few sanitary facilities but such limitations were not confined to prisons.

The trials could hardly fit into the American pattern, but they were based on patterns used in China for many generations. And they were being held in China. Their limitations were Chinese, not Communistic.

Mr. Stockwell knows that Red China is definitely anti-church and possibly anti-religious. But he tries to understand the reason. He feels that the re-establishment is a most difficult task. But perhaps not impossible. His final sentence after many months of imprisonment was a fine and deportation. He had resisted physical breakdown and spiritual pessimism. He resisted the indoctrination course to persuade him to a kinship with Communism. Yet, despite these, to the end of the book, he presents a philosophical picture.

One cannot expect too much optimism after such experiences but Christian idealism holds him to the end of the story. He writes:

"Turn back to the time of the French Revolution and the Deists and you can find a replica of the China picture today. Then they kill-



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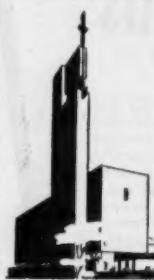
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ed the church and buried her. But she did not stay dead. They treated her the way West China farmers treat their sugar cane tops. They cut them off at harvest time and bury them in a long trench. They are dead. In the spring they dig them up and lay them out in shallow rows and cover them with a little dirt. In a few days sun and rain awaken them. They send forth shoots and send down roots. They are alive. Even so the sunshine and rain of God's grace and mercy are in China, pouring life into many a Christian heart."

W. H. L.

Wen Sie Verderben Wollen by Juergen Thorwald. Steingrueben Verlag. 606 pages. DM. 20.

The story of the epic which has made a different world! Nazi race-theory demanded the integration of the Slavic peoples with their human and material resources for the interests of Greater Europe, which was to be a Germanic state. This was to be composed of the nations situated west of the Slavs.

Had Hitler welcomed the oppressed millions of Slavs, who at first believed his propaganda that his armies came as liberators from hated Bolshevism, Germany would have won World War II, and Europe would now be a family of sister nations at peace. But he denied them liberation in his organization of their land and people for ends that were alien to their freedom. Only then did they turn to partisan warfare and destroy the victorious German armies in a defeat so great as the world has never known.

General Vlassov, the defender of Moscow, later came over to the Germans, in the conviction that only co-operation with them in the liberation of the Slav peoples would free Russia, and the world, of the demonism of Communism. Had he and those of the German leaders who clearly saw the frame of things been heard, Europe would today be free and the world would not stand divided into two irreconcilable warring camps. Only when defeat was in the offing did the German high command grant the permission for the formation of Slav armies: And then it was too late for the vast occupied areas of the Slav nations was again in the iron hands of Communism.

An equally moving epic formed in the West. American-British leaders made the same incredibly stupid—or criminal—mistakes that had been Hitler's. German unity and freedom was to be destroyed, and was liquidated, though the slogan had been anti-Nazism! The inconceivably great problem of Communism weighing upon the hundreds of millions languishing under its scourge was dreamed away with the slogan of the "great democratic ally" of the East. Asiatism was used and strengthened in its thousand-years drive westward, toward the elimination of the smaller evil of Nazism, with the threat of the ultimate ruin of the entire West, in history, culture and people. The shadow of things to come is crystal clear in the fate of the Baltic states.

When millions of Germans, military personnel and civilians, appealed to the victorious Americans and British for human treatment and their rights under international law, they were betrayed, while the basic laws of justice were broken, and given to slavery and death

or worse than death in life. No other page in Western history is that black in infamy. Slavery was brought back into operation by the leaders of the conquering West, at the behest of nihilism, led by Stalin. Vlassov and his army, and all men and women and children, who came from Russian-occupied territory were turned back to the murderous ways of the Russian forces.

Germany, the innocent German millions, who did not even know of the elemental forces at work, has paid the price and will continue to pay for a long time. And so will the West pay, whose time is coming for the passing through the valleys of death. The blindness of Hitler and his unimaginative nihilistic co-leaders is identically matched by the blindness of Roosevelt and Churchill and their co-leaders who betrayed the history-rich West to the nihilistic East.

This last word was not spoken by the author, who merely records the fact of the betrayal of the millions who were escaping westward and the areas of Europe turned over to Russia. But the blindness of those who posed as the leaders is set forth. The Ancients had the word for it which is the title of the book: "Whom they would destroy," (the gods first make mad). "Quem destruant, dei prius dementant." J. F. C. G.

A Reporter in Search of God by Howard Whitman. Doubleday & Company. 320 pages. \$3.50.

Titles of books like those of many of the sermons we preach do not always indicate and sometimes do not even give a suggestion of the subject matter. The title of the book we are now seeking to review is a rare and glorious example of a perfect title. It reveals the nature of its subject matter and the procedure adopted by the author. The author is a distinguished journalist and reporter and so in his search of God he follows the method of a good reporter. He asked the American people what they thought about God. He interviewed men and women in many walks of life: scientists, housewives, nature lovers, laborers, factory workers, ministers, etc. The answers as given by those he questioned are honestly set down in his book in good journalistic style.

The area of his exploration is best disclosed by the chapter headings he has selected. Here are a few of the titles: What Science Has Learned About God; Is It Scientific to Believe?; Is There an Afterlife?—What Happens to You When You Die?; God and Psychiatry—Is Psychiatry Godless?; Fatalism—Is Everything Worked Out in Advance? Luck, Chance, God and You; Why Do We Suffer?—Where Is God in Sorrow and Adversity? Does It Do Any Good to Pray?; The Religion of "Buffalo Joe"—Is Nature God?

Throughout the book there are many fresh and stimulating statements that will delight the preacher who seeks a refreshing quotation. The answers given by specialist and lay people to the searching questions of life will find a place in the life of a layman who is fortunate enough to read this book.

Here is a quotation from a young woman who through suffering came to a new appreciation of people, new inner

perceptions as to how she could get so much more out of just knowing people, being with them and talking with them, than she ever could before. Here is what she says: "We go through life, we accept things, we have experiences—and we think that's all there is. We just aren't aware of what we're missing. But most of the time—well, until something puts awareness into us, we're like people sitting in a symphony concert wearing ear muffs."

Take this book with you on your next trip by train or plane. You will find it interesting and rewarding reading.

J. E. C.

Church Unity

One Christ, One World, One Church: A Short Introduction to the Ecumenical Movement by Norman Victory Hope. The Church Historical Society. Ninety-six pages. \$1.00.

This book is the result of a teacher's need. The author, who became professor of church history at Princeton Theological Seminary in 1946, had to teach a course in the rise and progress of the Ecumenical Movement. He could not find any survey of the subject. Consequently he wrote this little volume in response to his need.

After defining the word "Ecumenical," the author proceeds to show how the true church covers the world. He lists the various contributions made by Protestantism up to the Edinburgh Conference of 1910. Dr. Hope shows how the eight preparatory commissions worked to make the Edinburgh Conference a success. William Temple thought it was "the greatest event in the life of the Church for a generation."

One of the best chapters of the book is the one describing the faith and order movement. Here the author traces the various conferences held since Edinburgh. The excerpts he gives leaves the reader with a good impression of the importance of this work. It presents not only the theological problems and struggles inherent in such a movement but also the difficulties faced by our common religious habits. While the faith and order movement sought unity through theological agreement, the life and work movement sought it through practical action. The author shows how these two movements finally came together into the World Council of Churches.

The last three chapters outline the work of the Amsterdam Conference in 1948, lists the problems of church unity and lastly summarizes the achievements of the movement. Dr. Hope, in his appendix, gives a bibliography of recent publications on the Ecumenical Movement. He also lists some of the recent books on the church which deal with the problems of unity.

W. L. L.

The American Church edited by Verilius Ferm. Philosophical Library. 481 pages. \$6.00.

This is a comprehensive appraisal of the larger Protestant churches of our country, with a brief preface by the editor as introduction. Twenty-one contributors then write about their own denominations. It has in brief form the European background of these, their growth through early days, their development into our time, along with

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H. W. F.

Other

The Mockingbird Piano by Jean Bell Mosley. The Westminster Press. 192 pages. \$3.00.

Mrs. Mosley lived for a time in the southeastern range of the Ozark mountains. These are sketches of people and customs that reveal the simplicity and the humor of Ozark life. It makes interesting reading of a regional nature.

The first sketch about the "Chronicler" tells of the man who wrote on his cabin walls dates of all great events, the sinking of the Maine as well as the time when "Old Betsy" gave birth to fourteen pigs, the largest litter ever known in the Valley. Old Abe reminds this reviewer of a janitor in one of his churches who wrote on the wall of the stairway to the furnace, every important event in the life of the church. This finally became the source of historical records.

The title comes from a later sketch, that tells of the piano without sound, upon which a girl learned to play beautifully. It was because her mother had told her of the mockingbird whose beautiful music comes from within. Each sketch is complete in itself, and all of them together reveal a fine insight into the life of a community.

H. W. F.

Franz Rosenzweig: His Life and Thought edited by Nahum N. Glatzer. A Schocken Book published with Farar, Straus and Young, Inc. 400 pages. \$6.00.

The editor of this book is at present associate professor of Jewish history at Brandeis University. As a trustee of the Rosenzweig archives, he has written a number of interpretative studies on Rosenzweig. Dr. Glatzer presents in a novel manner the life and thought of this young assimilated Jew who, first wavering between the Christian church and the Synagogue, finally remained in Judaism.

The book is divided into two parts. The first part consists of excerpts from letters, diaries and reports of friends about Rosenzweig. It sketches his life as a student in medicine, history and philosophy. To the reviewer the most interesting part of his life was his struggle between the Church and the Synagogue. It was the liturgy and ritual of the Day of Atonement which became the source of interest and of study for Rosenzweig. This kept him in Judaism. The remaining portion of his life is one of struggle. After serving five years in the German Army during World War I, he returned to Frankfurt. Three years later he became paralyzed. For eight years, before his early death at the age of forty-three, Rosenzweig continued his spiritual journey.

Part two, which contains about two-thirds of the book, offers representa-

tive passages from Rosenzweig's works. It includes chapters on such subjects as God and Man; The Jewish People; Zion and the Remnant of Israel; Renaissance of Jewish Learning and Living; On the Scriptures and Their Language.

For the Protestant clergymen this book illustrates the spiritual strength of Judaism. It shows how the cultural background of such a thinker as Rosenzweig were important in shaping a living Judaism but still rooted in classical Hebraic sources.

W. L. L.

COOK PUBLISHING BECOMES FOUNDATION

David C. Cook III, president of the 78-year-old David C. Cook Publishing Company of Elgin, Illinois, has announced that the firm has been turned over to the David C. Cook Foundation for Christian Education. The Foundation, incorporated in 1947, will use all present and future earnings of the company to aid and promote the work of religious education, without profit to any person or group.

A board of trustees of seven members will manage the Foundation. They are Mr. Cook, chairman, Dean Ireland, Robert Mason, Leigh O'Connor, Miss Florence Starrett, of Elgin; and Mr. and Mrs. Lee Vance of Barrington, Illinois.

Among the projects sponsored by the Foundation is the I. A. H. Club, an evangelism program for young people nine to nineteen years of age who are interested in obtaining good moral character. At present there are 150,000 members in the United States.

Another project underway is a radio program, based on dramatic Bible stories. Each program appeals to increase Sunday school attendance and to recruit teachers. Transcriptions will be given free to radio stations throughout the nation. At a later date, a plan will be instituted to provide better teacher training materials.

Present policies of the company will not be affected as regards employee benefits, etc.

Transfer of control to the Foundation fills a long-time ambition of Mr. Cook, his mother, the late Mrs. Frances Kerr Cook, and his sister, Mrs. Frances Cook Vance.

THE POPE RECEIVES MRS. LUCE

According to the story Pope Pius XII gave a thirty-minute audience to Mrs. Clare Booth Luce, the new Ambassador to Italy. For twenty-nine minutes she took over the conversation. But at the twenty-ninth minute there came a pause and he was able to speak.

"But Mrs. Luce," he said, "you must know that I am already a Catholic."



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Edmund F. Miller, Minister

Black & West, Architects, Tulsa, Oklahoma

THE First Presbyterian Church of Tulsa, Oklahoma, is building a memorial to the widely known Dr. C. W. Kerr who was their pastor from 1900 to 1941, and pastor emeritus until his death in 1951. The Kerr Memorial Building, an educational unit, will be a fitting tribute to the great work Dr. Kerr did, and inspired others to do, a structure devoted to its continuation.

It is truly a challenging enterprise to create a church building, a material form, to express Christian faith. Black and West, Tulsa Architects, who have done extensive work in church designing, have given a noteworthy example of this.

The exterior of the Kerr Memorial Building, which is the portion to the left of the tower in above picture, was designed to blend with the present church and not date or overshadow it. Good Gothic architecture, so much associated with religious buildings, stimulates religious consciousness and spiritual contemplation and it was the architect's desire to further this expression of the church adjoining, which was constructed in 1925. The over-all dimensions of the new building are 86' x 122', or approximately 10,492 square feet per floor, and is designed

to add another floor. The Indiana limestone in the building will soon age and the two will blend as one.

The interior of the Kerr Memorial Building is of pleasing materials, proportions and colors. The entrance hall, steps and wainscot show the dignity of enduring marble. The chapel will be the finest, with oak paneling and beamed ceiling. There will be beautifully hand-carved woodwork in the chancel.

The floor arrangement in the educational building provides ten large classrooms on the ground floor. These are multi-purpose rooms which may be divided by Modernfold partitions. The main floor, in addition to several classrooms, offers a parlor, a chapel which will seat seventy-five people and the rooms for treasurer and financial secretary. The third floor houses the minister's offices, library, a soundproof choir room and more classrooms. Elevators have been included in the equipment. Asphalt tile floors have been selected in colors to blend with the walls of the rooms. Ceilings have been treated with acoustical control materials. The building will be completely air-conditioned as will the church property at the same time.

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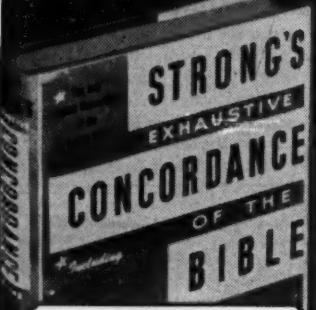
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HERE ARE SOME THINGS

Your Church Can Do†

by William H. Leach*

In those days of professional services local church leaders seek for competent guidance. Especially is this true when a new church building is proposed. The editor of "Church Management" points out that there is much the local church itself can do to formulate a program.

THE amount of church building under construction, or being considered, is amazing even to those who are closely allied to the entire field. The services of fund raisers, consultants and architects are being taxed to capacity. Churches seek help to understand their own situations. Yet, there is much that the local church leaders can do to appraise their own needs and resources.

Your Church Can Appraise Its Needs

It is not difficult for a local committee to appraise its own building to see what it offers and wherein it is lacking. In many cases in which I have counseled the principal contribution made has been to confirm the findings made by the local committee and give strength to its conclusions. There is some virtue in an out-of-town visitor presenting the findings to the official board or to a congregational meeting. Of course a competent consultant does bring a wider experience than is possible in the average local church. But this is merely a matter of degree. He may find some flaws in the reasoning or prejudices. But his work is simplified if the local committee has tried its hands at appraisal.

In other pages of this issue I am re-publishing an article which appeared in the January, 1953 issue of *Church Management* entitled "The American Church Building." I have given it a new title, "The New American Church" and a few minor changes have been made in the manuscript. The reasons for reprinting this are two: first, the January issue was exhausted so early that we had to turn down hundreds of requests for this article, and I have felt that the material in this article will supplement the suggestions in this immediate article. Together they will

offer valuable help to local committees.

By referring to the material just mentioned you will notice that the church which is building today needs to consider four areas of church activities:

1. The worship unit;
2. The educational unit;
3. The fellowship unit;
4. Parking space.

To start the survey, take the worship facilities. Set up a series of questions such as the following. There may be others, but these certainly should be included:

Was the unit built for worship or preaching?

Does the chancel conform to modern practices?

Is the placement of the organ satisfactory?

Is the seating arrangement of the choir satisfactory?

Is a center aisle provided for weddings and liturgical services?

Is there adequate seating space?

Are the decorations sufficiently colorful for a pleasant worship experience?

Is the heating satisfactory?

The lighting?

Is it located near the ground level or is it necessary to climb stairs to reach?

How about acoustics?

Etc., etc.

No one should argue that a building should be discarded because it fails to qualify in a few instances. A survey such as this, however, does reveal the limitations of the church worship unit.

There should be a caution on one point. Many churches today are correcting inadequate seating space by holding duplicate Sunday morning services. The trend has grown so great that it should be considered before urging costly worship space for the larger congregations.

The Educational Unit

Most of the congregation see the church through the worship unit. They are not so familiar with the educational facilities. That may be the reason why so many churches fail to measure up in this area. So far as the committee is concerned it is really a simple matter to analyze the educational rooms, class by class and department by department. Area standards have been set up both by public school authorities

*Read in connection with the article, "The New American Church."

†Editor, "Church Management."

and religious school leaders.

Take your committee through the building some Sunday. You may enter a room about 8'x10' and see eight little children, together with a teacher, around a table. The first impression is: "Aren't they cute." But your second question will be regarding space. That room has eighty square feet. Yet the standards set for little children through the primary grades is 25 square feet per child. Eight children by this rule would need 200 square feet. Here is a very obvious need. Following is a table taken from *The Church Builder* by Elbert M. Conover which your committee may use as a guide in checking the educational rooms.

classrooms while others can meet in various parts of the assembly room.

The Fellowship Unit

This has become a very important part of the local church. Included would be the traditional dining room and kitchen, ladies' parlors, social rooms which will probably double as classrooms, suitable places for boy scouts, camp fire girls and other groups. Occasionally even the men of the church get a room for themselves. I have recently visited a church which has a "smoking room," though I am not advised as to whether it is for the male or female members.

The gymnasium has pretty well passed away so far as new churches are

Groups	Ages for Each Dept.	Floor Space Recommended per Pupil in Attendance
CHILDREN'S DIVISION:		
1. Nursery	to 18 mo.	20-30 sq. ft.
2. Toddlers	18 mo. to 2½ or 3 yrs.	20-30 sq. ft.
3. Nursery Class (not more than 15 to 20, at most, children in one room)	2½ or 3 yrs.	20-30 sq. ft.
4. Kindergarten	4 and 5 yrs.	20-25 sq. ft. (rooms to be provided so that not more than 20-25 pupils are in a room)
5. Primary	6, 7, 8 yrs.	Work rooms for interest groups or classes, one of which will be large enough to seat all the children, 8-9 sq. ft. for each Class and work rooms, 10-15 sq. ft. for each attendant
6. Junior	9, 10, 11 yrs.	8-9 sq. ft. in assembly room; 10-15 sq. ft. in class rooms
YOUNG PEOPLE'S DIVISION:		
7. Intermediate or Junior High	12, 13, 14 yrs.	8 sq. ft. in assembly room; 10-12 sq. ft. in class rooms
8. Senior	15-17 yrs.	7-8 sq. ft. in assembly room; 8-10 sq. ft. in class rooms
9. Young People	18-23 yrs.	Same as for Seniors
ADULT DIVISION:		
	24 and above	7-10 sq. ft. for class room Monthly assembly in the church or fellowship hall Young adult class in parlor

Equally important with sufficient size are the furnishings and decorations of the rooms. The observant committee will many times find teachers in charge of classes who are very competent in their tasks and will be glad to advise what they need to do first class work.

The present tendency in religious education is for the departments to bring the classes together for worship and then divide into study classes. Classes should be limited to twenty. In the case of the younger children a class of twenty would need not alone a teacher, but an assistant to help with the hand work and other activities. The rows of little cubby classrooms are losing their popularity. A departmental assembly might have one or two

concerned. The only situation where it may be desirable is where no public school, YMCA, or other gymnasium is available. Bowling alleys do not play the part in our churches which they did a generation ago. But comfort is the keynote of the new building. The dining room which can double as a fellowship hall may be the center of the social activities. But a church of any size will need additional kitchenettes for various group activities. Dancing in one form or another has a place in many churches. Sometime it is disguised under the term of "folk games," but it is definitely on the increase.

Your committee would need to check to see if your building offers resources for these friendly activities.

Does your church have adequate parking space? Can it provide space for one car for each four worshippers? That is considered a normal provision. This certainly should be discussed by the committee.

Your Church Can Appraise a Need to Move

Many of the churches planning new buildings face the question of moving to a more desirable location. If a lot of money is to be put in a new building it is worth while looking around to see if the investment should be on the present site or on a selected new location. Population changes are frequent in these strange days. New cities are springing up and old cities are enlarging their areas. At the same time in most cities there are sections which have more churches than they need while other areas need new churches. Most local church federations have set up some form of comity committee to help churches with the moral problems involved in a move. But the question of investing money is left to the local church.

As new churches are "spread-out" rather than "piled-up" buildings, land area is important. Churches built in the downtown sections of our cities hardly have space enough for a new building, let alone parking area. The real estate about these churches is expensive. Then, business seems to be moving out. Great shopping centers are being constructed where the housewife can park her car and conveniently shop. What is the wise thing for the church to do in these circumstances?

At least the local committee can study the situation. Everyone has a general idea of where his community is moving. But verification is possible without too much effort. It is not necessary for the local committee to make a house-to-house survey at this time. What it should do is to discover trends. Others have done the survey work for it. In most communities you will find the public school superintendent can help. School surveys, made to determine the movement of pupils and the erection of new buildings are valuable. In most instances the surveys will be made available to your committee. The local Chamber of Commerce is another good source of material. If the Federal Department of Commerce has recently made a survey of your community that information will be made available at the Chamber. If your city has a planning committee its information will be made available to you. These surveys will show the locations in which the building of the future will take place and, in some instances, will classify the homes in

(Turn to page 85)

HERE IS YOUR BUILDING STEP BY STEP

Engineering Check List for Your Church

by George D. Livingstone*

THE CHURCH administrator who thinks that the cheapest building in point of square foot construction cost is necessarily the most economical may be misguided. A church building is never paid for which adds to, rather than reduces church operational costs and does not adequately provide the housing required. Yet jumping to conclusions based solely on square foot construction cost is a natural course of action. Particularly is it easy before the pastor has lived and worked with his building. Of course, construction costs per square foot must be kept to a minimum, but for true economy that minimum can be expected to make no more than a partial contribution to consistent, efficient, profitable church building operation.

Successful church architects often stress this point.

The firm of Lindl-Schutte and Associates, architects-engineers, of Milwaukee and Kenosha, Wisconsin, have an effective way of helping those responsible for church building programs overcome their usual initial feelings of bewilderment and strangeness in the highly technical world of building terms and procedures which suddenly confronts them.

It is a plan devised by Joseph Lindl, L. J. Schutte, A. H. Zarse and Ralph J. Phillips of the firm and consists of pictorial graphs and charts furnishing, almost at glance, an understanding of the over-all development stages of a well integrated church building program. Listing some of the highlights of architectural-engineering requirements which must be considered for the church construction project which meets its objectives successfully, the charts are a valuable aid in understanding the elements of true economy in church construction.

"It is impossible for every church official to be fully informed on the mass of detail involved in the church development building program," I was told by Mr. Lindl, Mr. Schutte and Mr. Zarse, "but the church administrator's success in meeting the responsibilities which an effective building program involves, will in large measure depend on two things. First, the pastor's ability to visualize the sequence in which a coordinated building

program for his church will proceed. Second, the degree of close cooperation and harmony between the clergyman and other church officials and the firm of architects-engineers doing the work." Of course it goes almost without saying that since chief responsibility for the entire building project will be in the church architect-engineer's hands, church administrators should assure themselves that the architect's services will be reliable and skilled in every phase of the work, from programming and basic design, through the preparation of working drawings, taking of bids and supervision of the actual construction program.

I Real Estate

The Lindl-Schutte charts take up site considerations first, and I learned that the first step to be considered in any new church construction program is the real estate involved. For the church, the situations to be tested are frequently numerous and complex. How much better it is if the architect-engineer can be called in before the land is purchased (or donated). Too often church buildings are limited and hampered by the various restrictions of a building lot already acquired. Wise selection of the location, which will be an influence as long as the church exists (perhaps not long if matters as important as this are left to guess-work and chance) requires adequate site studies. Cost comparisons of various locations together with other necessary analyses should be made. Such studies actually are the best possible kind of church investment to protect the building fund and the church administrators' peace of mind. Site studies will also consider building codes, zoning and community growth, and the indicated direction of that growth with attendant future effects on property.

If the church is to be a large one, perhaps with youth centers, bomb shelter areas, etc., in the basement, entry should be made on the property before purchase for the purpose of taking subsoil borings and thereby determining what foundation problems might be encountered in building. Traffic access, parking facilities and landscaping are also elements to be considered in successful church site selection.

II Architectural Design

After the site is chosen architectural design considerations logically follow. A church building should achieve proper balance with respect to budget, construction, function and aesthetics, the Lindl-Schutte and Associates check list charts indicate.

Incidentally, the church budget should be projected on maintenance cost as well as initial construction cost, and the proposed building should be measured against the church's own master plan of growth, ambitious or modest as that may be. As much as possible, future expansion needs should be foreseen. Structural engineering provisions and design provisions will permit integrated and well proportioned tie-ins of additions later, if this is a consideration of the original planning and construction program.

Design-wise as well as construction-wise, the architect-engineers who are conscientious will insist that impractical use of space cannot be tolerated. The plan must have an essential fitness to the church's purpose. Aesthetics too, are involved. An aesthetically satisfying structure which does an effective church public relations job in the community at large is a practical necessity from the more enlightened church point of view. Normally, the answer lies in the avoidance of over-design, and using, insofar as practicable, native materials and local labor and methods.

Building Codes

Fireproof factors will be considered by the church architect. Church administrators will wish to be assured by the architect that the church building is as completely fire-safe as economical building techniques can make it. For fireproofing not only affects insurance costs (a considerable item of continuing expense), but also contributes to the mental security of the congregation. The competent architect will provide the church with adequate fire and other exits as called for or allowed by code.

Building codes vary from community to community. The architect-engineer will be thoroughly conversant with codes in each community where he

*Of Bentley & Livingstone, Chicago, Illinois.

works, and will see that violations which might later force expensive corrective measures are avoided.

Civil defense factors are becoming increasingly important if the church is in a metropolitan or vital defense area. Lindl-Schutte and Associates have given one of their recent churches in Kenosha, Wisconsin, importance in an enlarged community area by providing for the city's largest bomb shelter in the basement of the church. Designated by Civilian Defense authorities of the area as an official bomb shelter site, this civilian defense use does not detract in any way from the other uses of the basement as a youth center, auditorium for social church functions, and as a location for the Boy Scout rooms and church kitchens, and dining area that will take care of the entire church community at one seating.

Material Selections

Engineering and material selection considerations, as the Lindl-Schutte charts indicate, are numerous and complex. Structure or framing proposed is an essential element. What type of framing will be used? Wood, reinforced concrete or structural steel are all possibilities shown. This important question probably will be resolved by factors of cost, code requirements, size of structure and similar considerations. Here it should be mentioned that there is a great importance in keeping loads, particularly dead loads, at a minimum, for loads are prime cost considerations. More materials must be used to support heavier loads and more construction man-hours are involved.

If the clergyman thoroughly knows his church area uses, and imparts that knowledge to the architect, framing in the building may be kept lighter in those areas where loads will be lightest and heavier and more expensive framing saved for those places which require it. Codes again may determine many of these requirements.

In his architectural study, the architect-engineer firm will have placed all columns and supports so as to interfere to a minimum degree with the use of the church building. With modern structural engineering methods, and progressive professional forethought, supports may be so placed as to allow most efficient use of the floor areas of the church building.

Church floor systems should reflect the latest and most economical methods. Loads and the structural contribution of the systems will influence the selection. Certain types of prefabricated units are available for floor construction where larger areas are involved, and selection of type and material to be used will require exhaustive study on the part of the architect-engineer.

Roofs have their own structural temperaments depending on design, pitch of roof, loads and the like. As in all other parts of construction work, methods are constantly being improved. More durable and easily applied materials for roofs and easier and better methods of application are being found as a result of research by suppliers and other interested groups.

As to exterior church walls, various materials have been used and found to be satisfactory—brick, stone, cement blocks, wood, glass and insulated metal wall panels are some of the possibilities. Glass and metal panels as wall materials are already being designed into some apartment, school and commercial buildings with its adaptation to the church building just around the architectural design corner Mr. Lindl and Mr. Schutte feel.

Whether traditional or contemporary, church windows are an extremely important part of church design and construction. Progressive church architects with their eyes upon lower maintenance and upkeep costs, are more and more turning to such innovations as aluminum sash and other features. Certainly the weight of window assembly is to be considered along with relative costs and durability, as well as traditional religious considerations and symbolism. Size of windows and framing for installations are important structural engineering considerations.

Partitions

Type and placement of interior church walls, building and area use, traffic circulation and so on, will influence the architect in what is done about interior partitions. But the clergyman should be aware of the possibility of changing interior partitions to meet changing need later. Interior partitions might be planned to be readily demountable. Or some type of movable wall may be advantageous as the use of accordion-type doors illustrate in the St. Peter's Episcopal Church in West Allis, Wisconsin.

Mechanical installations are all-important. Heating, ventilating and plumbing will be influenced by the type of church, use of church areas and size, budget, availability of equipment and so on. The first church in Wisconsin to use warm air perimeter heating is the St. Peter's Episcopal Church referred to above. This innovation in heating systems for churches might be something for others with the same heat use problems to consider. For the system, already tested by successful use in residences, is beginning to be adopted for churches and schools, according to the Lindl-Schutte office.

The principle of blowing warm air through ducts under the floor is incor-

porated in the building. Some of the ducts in the St. Peter's Church parallel the outside of building walls to registers located at floor level. The air flow from the registers is then diffused over the entire wall area by warming cold air at the floor which gently rises to the ceiling. Here, instead of becoming stratified in layers of very hot and useless air, it was explained to me, it is drawn off by return ducts in the ceiling and sent to air filters at the furnace. The church layout also provides for zone heating.

Electrical installations and lighting constitute a highly specialized and self-contained engineering specialty too complex for the limitations of this article. Electrical installation must be keyed into the church building and co-ordinated to the particular service. In general, lighting should be soft and well diffused, accent altar, pulpit, lectern and choir as church services demand. To augment the lighting, color schemes must fit the mood or condition prevalent in the various use areas of the church.

Today better church buildings are possible. Church architecture has removed its swaddling clothes. Beauty and functionalism in the church building project can go hand in hand. The architect is able to prescribe more efficient, durable and lightweight materials and modern mechanical installations that are capable of performing literally miracles of efficient and economical church uses.

Capable and conscientious church architects are able to contribute these advances to the church building development program. However, they must be given a free hand to do so. For that reason it is just as necessary to have an enlightened church building public as it is to have forward looking architects who will give a church assignment the individual attention, research and study required. There is little more enduring in any community than a sound investment in that community's churches and church buildings. Since a large measure of this responsibility for enriching community growth and life, rests with the church administrators themselves, any group which emerges from a building program experience with an edifice in which the entire community takes pride, will see with satisfaction that necessary outward show of a vigorous inner life, perfectly reflected in church architecture.

**Be sure that you receive
the July-Directory issue**

of

CHURCH MANAGEMENT
The Annual Planning Number

Ministers' Vacation Exchange



GOODBYE FOR NOW

WITH the publication of this, the June issue of *Church Management*, this department will close until the number to be published for February, 1954. From the letters received by the editor we judge that this has been a very successful season for the Ministers' Vacation Exchange. Some of the oldtimers have been back with new ideas and many new names have been added to those who will profit by the idea.

Warsaw, Illinois. Trinity Methodist Church, 300 members. Pastor will supply any congenial denomination (church or circuit) two or three Sundays during summer, vicinity of Sault Ste. Marie, Canada. Use of dwelling or modest honorarium. J. E. Vandyne, Box 408, Warsaw, Illinois.

United Church minister, thirty-seven, congregation of 1,200, would like use of a minister's home within commuting distance of Columbia University for six weeks (or less) beginning July 1. Would supply pulpit or do reasonable work for exchange. Honoraria or size of pulpit not important. Would like to be near the sea. A fine home, no supply work necessary, is available in Port Credit, just west of Toronto. Rev. A. C. Forrest, Port Credit, Ontario.

Fort Worth, Texas. Colored Methodist Episcopal Church of 272 members. Would like to exchange with any congenial denomination in the vicinity of New York City for the last three Sundays in July, or would supply some church for honorarium. Will be accompanied by wife and two children, boy seven and girl fourteen years of age. College graduate and seminary training. C. P. Raines, 1115 Illinois Street, Fort Worth, Texas.

First Presbyterian, Chicago Heights. Will exchange with pastor of any congenial denomination in area where fishing and swimming is excellent any two or three Sundays during August. Have 800 members. One service. Hour's drive from Cubs or White Sox ball parks. Lake Michigan, Chicago Loop and other attractions. Golf courses nearby. Manse has television and automatic washer. Five in family. John R. Wyngarden, 208 Country Club Road, Chicago Heights, Illinois.

Spartanburg, South Carolina. Presbyterian church, 750 members. In the heart of vacation land; sixty miles from Asheville, North Carolina, and the Great Smokies. Three in family. Would consider exchange in New York City or Key West, Florida, for a few weeks in late July or August. Clyde Foushee, Church and College, Spartanburg, South Carolina.

Nassau, Bahamas. St. Andrew's Kirk (Church of Scotland). Would offer modern manse in this delightful vacation resort to minister for Sunday services months of July and August. Willing also to consider an exchange of pulpit and manse. Rev. Edward Bragg, St. Andrew's Manse, Nassau, Bahamas.

Will Supply. Presbyterian minister desires to supply on any congenial denomination the last four Sundays of August and the first Sunday in September for use of manse. Would prefer the New England or Eastern States. I am serving a church of 300 members, am thirty-two years of age, and will be accompanied by my wife and two children. Robert A. MacAskill, 612 South Main Street, Athens, Pennsylvania.

North Bend, Wisconsin. Manse exchange desired for July or August with any congenial denomination. Prefer New England States but other offers open. Scenic surroundings, driving distance of Twin Cities, Dells. Pulpit exchange optional. Rev. Robert L. Thaden, North Bend, Wisconsin.

Suffolk, Virginia. Methodist church, 1,000 members. In the heart of the Historic Tidewater Section of Virginia. Desires exchange of pulpit and parsonage for the month of August. Richard H. Forrester, Main Street Methodist Church, Box 655, Suffolk, Virginia.

Mount Airy, North Carolina. Methodist. Will exchange with any congenial denomination in July or part of July and part of August. Family of four: boy, twenty, and girl, seventeen. Our church has 850 members in a town of 8,500. Situated in the foothills of the famous Blue Ridge Mountains. Wonderful scenery and spots of interest. One service per week. No pastoral duties. Honorarium exchanged if desired. Four-bedroom parsonage. References exchanged. Prefer coast of Virginia, Louisville, Kentucky; New England or Canada. Others invited. A. C. Waggoner, 145 Franklin Street, Mount Airy, North Carolina.

Will Supply. Baptist minister will spend vacation attending summer school in New York City. He will be available for pulpit supply in the area July 19 and 26. Willard Ballard, 201 East Third Street, Flora, Illinois.

Portville, New York. Methodist. Will exchange with any congenial denomination in Wisconsin, Northern New England or Canada month of July. Church in residential suburb of Olean, New York; short distance from Chautauqua Assembly Grounds, State and National Parks and Niagara Falls. Three in family: one son, eighteen. Preaching exchange or not. Honorarium here if preaching exchange. Fine parsonage in Allegheny Mountain region. Had very pleasant exchange last year with United Presbyterian-Congregational Church in Big Rapids, Michigan. Good TV reception in parsonage. Edward T. Read, 12 North Main Street, Portville, New York.

Rochester, New York. South Presbyterian Church, 525 members. On beautiful Lake Ontario. Finger Lakes, swimming, fishing, golfing, parks and Colgate-Rochester Divinity School nearby. Modern seven-room manse. Would like exchange with any congenial denomination on east coast of Florida July or August. Manse and honorarium, or will supply. Fremont L. Chapman, 1714 Mt. Hope Avenue, Rochester, 20, New York.

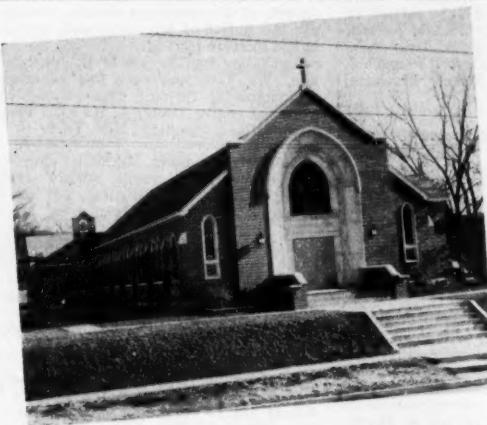
Oaklyn, New Jersey, Baptist Church. Membership of 400, two miles from Camden, fifty from Atlantic Ocean. Minister wishes two weeks' vacation in New England or Canada; exchange parsonage and pulpit or parsonage only. We have one daughter, twenty. I am from Virginia. John H. Allen, P.O. Box 12, Oaklyn 6, New Jersey.

Will Supply Church of any denomination during the month of August in the states of New Jersey, New York or Pennsylvania. Thirty-one years of age, a Princeton Seminary graduate, serving a suburban church of 250 members. Rev. John C. Taylor, First Presbyterian Church, Hanover, New Jersey.

Kaukauna, Wisconsin. Methodist church of 300 members. Would like to exchange with any congenial denomination July 20-August 14. Prefer one of the northern states or Canada. George Buchanan, 116 Catherine Street, Kaukauna, Wisconsin.

Summersville, West Virginia. Will exchange manse and pulpit for any four weeks beginning after July 12. Or will supply in exchange for living quarters for family of five. Near Atlantic Ocean desired, especially in the New England states. Manse here is modern; automatic washer. Beautiful location in the heart of the mountains of West Virginia; 70 miles east of Charleston. Hunting and fishing; state parks easily available. Raymond P. Sharp, Summersville Presbyterian Church, Summersville, West Virginia.

Disciple minister of church with membership of 450 members in small county seat town of 3,000 desires to exchange pulpit and residence during month of August with minister of any



CLASSIC BEAUTY AT LOW COST

Saint Barnabas Church, Birmingham, Alabama

George W. Keyes, Pastor

Earl O. Murray and Associates, Architects, Birmingham, Alabama

THIS is the first unit of a new building program which will not alone offer worship facilities but, as well, house the church school. It is anticipated that the group of buildings will occupy a city block. This unit has a seating capacity of 350 with an additional thirty-five to be seated in the choir which is located in the balcony. One interesting feature about the construction is that the members, working after business hours, constructed

the pews. They are made of oak. All of the other woodwork, including the trusses, is made of oak.

Construction from and including the first floor down is of reinforced concrete using the joist and pan system for the nave floor. The floor being covered with asphalt tile.

Basic materials are as follows:

Exterior walls are brick with clay tile back-up and plaster on the interior. The roof is covered with asbestos

shingles and insulated between the shingles and acoustic ceiling.

Steel windows of special design and cathedral glass.

Limestone entrance and exterior trim.

The heating system is a gas fired hot water boiler and convector unit heaters with the possibility of using a chilled water cooling system in the future in the same system.

Carved Alabama marble altar, altar rail and steps.

The bell in the bell tower on the left of the church is the only bring-through from the old building and has quite a sentimental value to the congregation. It is still used for special services, etc., and is not just an ornament.

The following is a breakdown of unit cost:

Total Cost	\$114,000.00
Gross Square Footage	10,847.00
Cost Per Square Foot	10.51
Gross Cubic Footage	138,264.00
Cost Per Cubit Foot	.817

congenial denomination. Lovely seven-room parsonage. Fayette is located in heart of Missouri, within easy driving of Ozark Mountains, Lake of the Ozarks, and numerous beauty spots in our many state parks. Family of five. One Sunday morning service. Prefer east central U.S. James Hull, 502 West Davis Street, Fayette, Missouri.

Disciple minister, 200 membership in West Virginia's largest city, would exchange with congenial denomination for July. Prefer New England or East coast or Canada. One boy, nine, and wife. Have channel 3 TV. One service Sunday. N. V. Blankenship, Vinson Memorial Christian Church, 3812 Piedmont Road, Huntington 4, West Virginia.

Newport, Kentucky. In area of Metropolitan Cincinnati, Ohio. First Presbyterian Church of Newport, Kentucky,

is located just across the Ohio River from Cincinnati, Ohio. Many attractions such as National League baseball, summer opera and swimming. Located 100 miles north of Lexington, Kentucky, the heart of the Blue Grass section. Minister offers free use of modern manse and good honorarium for one service a week. Church membership of 300. Located in best residential section of the city. Would like to make exchange with minister of any congenial denomination. No preference as to location. Have had ten years' experience in vacation exchange. Prefer the entire month of August but would consider any other period. Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.

Baptist minister, thirty-four years of age, will be attending summer school in New York City. Will be available for pulpit supply in any congenial denomination July 19 and 20. Willard

Ballard, 201 East Third Street, Flora, Illinois.

Community Presbyterian Church of 200 members in a small town on the breezy Ohio River. Caves to explore, fishing, boating, beautiful scenery. Honorarium of \$10 per service. Manse has all conveniences, automatic washer, two bedrooms and nursery. Exchange for all or first three weeks in August. Prefer to be near lake or seashore with swimming, and within commuting distance of a city. Robert W. Richter, Leavenworth, Indiana.

Will Supply. Evangelical and Reformed minister will supply pulpit of any congenial denomination three Sundays in August, preferably 9, 16 and 23. Pastor of a church with more than 600 members. Prefer Boston or Los Angeles area. Family of four: two sons, fifteen and twelve. Will give refer-

ences. Arthur Glenn Crisp, 1314 F Street, Lincoln 2, Nebraska.

Broadview, Illinois. Suburb of Chicago. Community Church, 500 members. Within driving distance of Wisconsin resort area. Opportunities for summer study, numerous cultural advantages. New manse with TV. Four in family. Desire exchange of pulpit with manse and/or honorarium. Any location in Florida. Preferably August or July. David W. Dodds, 244 South 12th Street, Broadview, Illinois.

Gloucester, Massachusetts. Beautiful Cape Ann—seven beaches. Parsonage exchange all or part of August. No preaching here. Will exchange and also supply church of any congenial denomination during August. Where are you? What do you have to offer in Canada, Jersey Coast near Atlantic City, Cape Cod, White Mountains? Have family of five; children six, seven and ten. Boston in one hour. Write to Edward G. Alexander, First Baptist Church, 18 Washington Square, Gloucester, Massachusetts.

Springfield, Ontario, Canada. United Church midway between Niagara Falls and Detroit in beautiful vacation area. Central to Ontario's leading citizens and ten miles from lake resort. Good fishing, etc. One Sunday service. Honorarium; lovely modern parsonage; one son. Will exchange with city minister in United States; preferably August. M. G. Cook, Springfield, Ontario, Canada.

Will Supply. Congregational minister of church of 500 members will supply the last two Sundays in July and the first three in August. Any congenial denomination in northern Minnesota, Wisconsin, Michigan or Canada. Would consider a coastal location in Florida. Free use of parsonage and honorarium. Two in family. David E. Arnold, Box 147, Reinbeck, Iowa.

Big Timber, Montana. Congregational Church within 100 miles of Yellowstone. Parsonage (three bedrooms) available in exchange for worship schedule with plenty of time in scenic Montana, June 21-July 12, inclusive. Or would swap for St. Louis area or southern Wisconsin for part of that time. Family of four. Have a tentative arrangement, but open to offers. Please act promptly. E. Brentwood Barker, Big Timber, Montana.

National Gardens Baptist Church; 225 members; located eight miles from Washington, D.C. Would like exchange with Baptist pastor for first part of August (one, two or three weeks). Prefer church in North Carolina or South Carolina near a good ocean beach. J. H. Nichols, 402 Johnson Road, Falls Church, Virginia.

Wichita Falls, Texas. Grace Methodist Church; 400 members; near large air base; downtown. Population, 90,000. Would like exchange or will supply three or four Sundays in July or August. Prefer near fishing anywhere east, north or west. Family of four. Carl Keightley, 816 7th Street, Wichita Falls, Texas.

Marietta, Ohio. Congregational minister of old historic church will supply or exchange pulpits and parsonages for month of August. Prefer seacoast or

inland lake area of New England. Have church of 500 in picturesque setting of historic Marietta. Church and parsonage overlooks Muskingum River near junction with the Ohio. Frank J. Wright, 312 Front Street, Marietta, Ohio.

Will Supply. Baptist pastor of church of 900 members will supply any congenial denomination any two Sundays in July or August. Would consider exchange. Prefer Gulf area or southeastern Seaboard. Will be accompanied by wife and fourteen-year-old son. What can you offer? D. Douglas Scriven, Walnut Street Baptist Church, Jonesboro, Arkansas.

Carrollton, Ohio. Methodist church of 975 members, county seat town. Good fishing lake within short driving distance; two to three hours from Cleveland, Columbus, Pittsburgh. Prefer church or congenial denomination in Upper Michigan, the thumb of Michigan, New York City area, or Canada. Clarence M. Yates, 251 S. Lisbon Street, Carrollton, Ohio.

Canadian Camp. Three-bedroom log cabin with boat, available to minister's family during June, July 1-19, or all of September, in Muskoka Lake area, 110 miles north of Toronto. Contact Robert B. Crocker, 614 Lake Street, Spirit Lake, Iowa.

Will Supply. Desire preaching opportunity in New England for the last four Sundays in August. Prefer Cape Cod or something on or near the sea shore. Use of parsonage. Five in family, but no small children. I am a Methodist and pastor of a church with 1300 members in the city of St. Louis. Would consider an exchange. Marshall A. Bridwell, 4265 Shaw Avenue, St. Louis 10, Missouri.

Presbyterian minister, serving two Lockport, N. Y., churches, desires exchange or supply with any congenial denomination and five Sundays between July 15-August 30. Our services are held at 10 and 11:15 a.m. Our home is a modern 5-room manse and our family is composed of three people. We offer Buffalo, Canada, Niagara Falls, and the Lakes. We would like to have a church on Long Island or along Atlantic Seaboard in any state. Richard V. Coles, RD No. 6, Lockport, New York.

Will Supply. Through August and first Sunday in September with exception of August 9. Presbyterian, U.S.A. preferred. Local neighborhood Union services preclude exchange. New Jersey, Virginia or Eastern Seaboard states desirable; honorarium and possible use of manse. Sidney G. Garland, 167 N. Main Avenue, Albany 6, New York.

Hollywood, California. Presbyterian church U.S.A. with manse four blocks from church. Pastor and family of wife and four children, ages four to 12, desire exchange of pulpit and manse with minister in New York City area for August 9, 16, 23 in East. Pulpit and manse open here August 9 through 30. No denominational preference. B. V. Norman, 7350 Sunset Blvd., Hollywood, California.

Will Supply. Methodist minister of a church of 670 members desires to supply the pulpit of any congenial church in the Eastern part of the United States in exchange for the use of the parsonage. We have had very fine vacation arrangements through this column in previous years. Lester L. Haws, 3 Elmwood Place, Ossining, New York.

LaGrange, Indiana. Methodist church, 500 members in small county seat town; county definitely rural; 138 lakes in county; good recreational area. Minister would exchange with any congenial denomination for use of manse, three Sundays in August. Either in Maritime Provinces, Canada, or Virginia coast or in vicinity of Ozarks. Family consists of wife and 11-year-old son. Marion O. King, LaGrange, Indiana.

Washington, D. C. Would you care to see the nation's capitol in July? Would like to exchange home in Maryland suburb for July with a minister in a small town within 300 miles radius. No preaching here, but I would be willing to supply pulpit for honorarium. We have four children, ages eight to one. Joe Dana, 122 Maryland Avenue, N. E., Washington 2, D. C.

Minister of large Methodist church in Cincinnati, Ohio, would like to supply the pulpit of any church in coastal region of New England or along the east coast of Florida, during the month of August, for the privilege of living in the parsonage. References gladly supplied. Henry A. Simmons, 2215 Slane Avenue, Cincinnati 12, Ohio.

Parkersburg, West Virginia. Methodist minister desires vacation exchange with any congenial denomination during month of July. Four in family, boys are 16 and 12 years. Church of 800 members is in residential section of Parkersburg. Good fishing in Ohio and Kanawha Rivers. Prefer coast, lake or mountain region. Elmer S. Wilson, 3607 Emerson Avenue, Parkersburg, West Virginia.

Gateway to Mexico. Brownsville, Texas; Central Christian Church; 400 members; newly remodeled parsonage with seven rooms and TV. Disciples of Christ minister desires exchange of parsonage and pulpit with any congenial minister and church in the vicinity of New York City. Will be attending Union Theological Seminary from July 6 to August 14. Would consider supplying near New York for honorarium. Honorarium offered by Central Christian is \$90. Brownsville is the southernmost point in the U.S., cooled by Gulf breeze, the shrimp capital of the world, oldest city in the magic Rio Grande Valley, only 600 miles from Mexico City. Arthur J. Russell, 300 E. Levee Street, Brownsville, Texas.

Will Supply church of any denomination during the month of August and first Sunday of September in the states of Oregon or Washington or anywhere in the Northwest. Graduate of Union Theological Seminary, Master's degree from Western Reserve University, Cleveland, and two years' graduate study in political science at the State University of Iowa, serving a Cleveland church of over 300 members. Joseph S. Heffner, Nottingham Congregational

Church, 439 E. 120th Street, Cleveland 8, Ohio.

Fort Elizabeth, South Africa. Baptist minister would like to exchange with minister within reasonable distance New York metropolitan area, for one year or six months, any time of year. Each to retain his own salary, exchange pulpits and parsonages. Two in family, minister trained and ordained in United States; has traveled extensively in Europe, South Africa, United States. F. W. Schwarz, 13 Villiers Rd., Walmer, Port Elizabeth, South Africa. Or information from F. H. Sterne, 29 Ashburton Ave., Yonkers 2, New York.

Moosic, Pennsylvania. Pulpit and exchange desired for August; honorarium; 450 church members. Residential borough, five miles from Scranton, at "gateway" to Poconos; driving distance of New York, Philadelphia, Niagara Falls, etc. Four in family. Wm. J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.

Will Supply. Young United Church of Canada will be attending Columbia University this summer. He will be available for pulpit supply in or near New York City from July 5 to August 9 inclusive. N. Bruce McLeod, 255 Warren Road, Toronto, Ontario, Canada.

Salisbury, Pennsylvania. Located in the beautiful "roof-garden" section of the mountains of Western Pennsylvania, we would like to exchange parsonages during the month of August with a family from the New York City area or in or near the vicinity of one of the national parks of the West. We will, of course, favorably consider other offers. We have had most pleasant vacation exchanges in recent years. Modern manse facilities are available and no preaching is necessary. George E. Bowersox, Jr., Salisbury, Pennsylvania.

Congregational minister, 48, will supply church of congenital denomination within convenient driving distance of Durham, North Carolina, for honorarium. Available June 21 through August 9; also Aug. 30 and Sept. 6. James C. Perkins, 1922 Ward Street, Durham, North Carolina.

Will Supply. Presbyterian minister of suburban church, 1,300 members, happy to supply July 5, 12, August 2, 9, 16 and 30. Will travel any reasonable distance from Chicago. Wendell Q. Halverson, 1500 South Ashland, LaGrange, Illinois.

Dedham, Massachusetts. Desire parsonage exchange with any denomination during August. Union services here but I'm willing to preach. Dedham borders Boston. Parsonage of six rooms: three bedrooms, twenty-one-inch TV, automatic clothes washer. Fifteen cents fare to Boston proper. Canoeing, fishing, fresh and salt water beaches, Boston pops orchestra, theological schools, theatres, historic sites, etc. Need room for two adults and three children. Rev. William Sahakian, Riverdale Congregational Church, 28 Hillside Road, Dedham, Massachusetts.

Geraldton, Ontario. Desire manse exchange for any period in August. Interesting new mining and lumbering

town. Comfortable modern dwelling. Swimming, fishing and golf available. One service. Presbyterian but any congenial denomination welcome. Nearest border crossing, Pigeon River, Wisconsin. Would prefer midwestern or southern states. W. Macodrum, Box 376, Geraldton, Ontario.

Will Supply. Minister of the Reformed Church in America desires supply preaching appointments in any congenial church within driving distance of Green Lake, Wisconsin, for the three Sundays, July 26, August 2 and August 9. Forty-two years of age. References gladly furnished. Alvin A. Hook, 655 Church Street, Oradell, New Jersey.

Hospital Chaplain for Christian Churches (Disciples of Christ). will be in Ann Arbor, Michigan, for six weeks of clinical training and will be available for supply preaching in any congenial denomination June 7 to July 19, inclusive. Vernon H. Carter, 110 9th Avenue, N.W., Rochester, Minnesota.

Scottish Minister Desires Summer Supply. An Edinburgh minister of an active Scottish congregation will arrive in the U.S. June 1 and will be available to supply vacant churches, supply on Sunday, or to speak at conferences. He has headed up for some years the Seaside Mission work in resort areas in Scotland. He plans to return to Scotland September 1. For further information contact Dr. W. I. Hoy, Presbyterian Church, Asheboro, North Carolina.

Seven hundred member Congregational Church on St. Lawrence River, seventy-five miles from Montreal and Ottawa respectively, fifty miles from Adirondacks, four-bedroom manse, modern facilities. Will exchange during August for manse in New England or Long Island, Virginia or Carolinas. No services required; would be willing to preach one service a week. Maurice L. Devries, Congregational Church, Massena, New York.

We plan to attend a world convocation of Methodists in Philadelphia, June 22 through July 9. We would be gone two Sundays, June 28 and July 5. We would like to find a minister who would like to come and stay in the parsonage, preach on Sundays, and do a minimum amount of pastoral work. This is a Methodist Church of 250 members and we will be happy for a man of almost any denomination to come and stay here. We are only fifteen miles from Galveston, where fishing, swimming and boating is the thing. The minister would have to arrange for someone to take his place where he now serves. We have a modern seven-room, three bedroom, two-bath parsonage where the minister and family could stay in return for his preaching here while I am gone. He could take all of the time off during the week that he wished for rest and relaxation while here. We would prefer a minister with older children if possible. Stanley Vodiczka, Jr., Box 26, Heights Station, Texas City, Texas.

Will Supply. Four Sundays, July 19-August 23 in New England area. Part or all of the period. No manse desired. J. S. Walkup, Belton Presbyterian Church, Belton, South Carolina.

They Say—What Say They? Let Them Say

ODOR OF SANCTITY

Editor, *Church Management*:

Allow me to take gentle exception to one feature of young Mr. Strunk's article, "The Clerical Collar Allegory," appearing in your April issue.

While sympathetic with what he was trying to emphasize, I deplore his repeated use of the word "deity" in referring either literally or figuratively to the garb of clergymen. Wherever, if anywhere, he got his precedent for such use of the word, that precedent should be repudiated. There are some terms properly reserved to God, and "deity" is one of them. It is not a synonym for piety—indeed, such application of the word to anything pertaining to humanity is a breach of piety, which means primarily reverence for God.

However we might differ as to ministerial apparel, certainly a preacher's character and personality should elevate the tone of any company into which he comes, as tradition suggests of Phillips Brooks. Some rumors emanating from Boston indicate that this article's plea might be needed at B. U. S. T., as well as in some other quarters. For instance, in my day at old "72" in Boston the "odor of sanctity" was not mingled with that of tobacco. While that may seem to some a minor matter, the man who will not deny himself a personal indulgence for the sake of his influence on boys—and girls—would seem to lack somewhat of the spirit Jesus requires of his disciples: "let him deny himself, and take up his cross, and follow me."

Carl G. Bader
Ainsworth, Nebraska

WEDDING PICTURES

Editor, *Church Management*:

I notice the item in the April issue concerning photographs taken at weddings. When I was serving a church on the eastern seaboard, in the vicinity of New York City, there was much thoughtlessness in the matter of taking pictures, and one photographer "slipped" into the choir behind the pulpit (Turn to page 87)

Will Supply. Churches of any denomination in Southern Ontario, Quebec, Maritime Provinces or New England states during August for use of manse. No children. Lewis W. Mills, Congregational Church, 18 Maine Street, Dixfield, Maine.

Will Supply. Baptist minister attending summer school at the University of Michigan would supply pulpit June 21, 28, July 5, 12; vicinity of Ann Arbor. Any congenial denomination. Harold C. Johns, First Baptist Church, Watertown, Maine.

The Architects Report on New Church Construction

MALCOLM ROBINSON KNOX 86 FARMINGTON AVENUE HARTFORD 5, CONNECTICUT	First Baptist Soperton, Georgia (Educational Unit \$40,000)	First Presbyterian Bessemer, Alabama (Educational Unit \$110,884)	WEST & WEBER BONDI BUILDING GALESBURG, ILLINOIS
First Congregational East Hartford, Connecticut (Church Interior Alterations \$70,000)	Congregational Christian Lanett, Alabama (Church \$150,000)	Canterbury-Mountain Brook Meth. Mountain Brook, Alabama (Educational Unit \$485,000)	All Souls R. C. Abingdon, Illinois (Church)
First Congregational East Hartford, Connecticut (New Chapel, Youth Worship Center \$6,000)	PETER P. PETROFSKY 177 STATE STREET BRIDGEPORT, CONNECTICUT	SIX ASSOCIATES, INC. ASHEVILLE, NORTH CAROLINA	KENNETH W. WILLIAMS 205 TRANSPORTATION BUILDING KOKOMO, INDIANA
McANINCH & MAHNKER 512 EXCHANGE BUILDING LITTLE ROCK, ARKANSAS	St. Paul Ev. Lutheran Bridgeport, Connecticut (Parish House \$100,000)	First Baptist Spindale, North Carolina (Church \$200,000)	Northside Church of God Indianapolis, Indiana (Church and Educ. Unit. \$150,000)
First Baptist Camden, Arkansas (Church \$300,000)	St. Peter Paul Russian Orthodox Miami, Alabama (Church Educ. Unit, Parish House, Day School \$1,500,000)	First Methodist Hickory, North Carolina (Church and Educ. Unit. \$500,000)	University Heights Church Indianapolis, Indiana (Church \$90,000)
First Presbyterian Hope, Arkansas (Church and Educ. Unit. \$125,000)	St. Paul Ev. Lutheran Bridgeport, Connecticut (Church \$250,000)	First Baptist Mars Hill, North Carolina (Church and Educ. Unit. \$359,000)	First Baptist Church Boonville, Indiana (Church and Educ. Unit. \$80,000)
IRVEN D. McDANIEL 800 WHITTINGTON AVENUE HOT SPRINGS, ARKANSAS	L. F. RICHARDS 103 JACKSON STREET SANTA CLARA, CALIFORNIA	Billmore Methodist Asheville, North Carolina (Church and Educ. Unit. \$175,000)	First Baptist Brevard, North Carolina (Church \$150,000)
Church of Christ Hot Springs, Arkansas (Church \$40,000)	Immaculate Heart Monastery of Poor Clares Los Altos, California (Chapel \$100,000)	DONALD POWERS SMITH 583 MARKET STREET SAN FRANCISCO 5, CALIFORNIA	Evangelical United Brethren Warsaw, Indiana (Church and Educ. Unit. \$175,000)
Second Baptist Hot Springs, Arkansas (Church \$500,000)	Community Methodist Santa Clara, California (Educational Unit \$35,000)	First Baptist San Jose, California (Educational Unit \$150,000)	Mounds Baptist Church Anderson, Indiana (Church and Educ. Unit. \$100,000)
FREDERICK H. MOSSE 1148 PLYMOUTH BUILDING MINNEAPOLIS 3, MINNESOTA	RICKETY & BROOKS 2015 JAY STREET SACRAMENTO, CALIFORNIA	First Baptist Stockton, California (Educational Unit and Parish House \$250,000)	Chalmers Community Church Chalmers, Indiana (Church and Educ. Unit. \$35,000)
Greek Orthodox Rochester, Minnesota (Church \$50,000)	St. Marks Methodist Sacramento, California (Church and Educ. Unit. \$35,000)	First Presbyterian Vallejo, California (Church, Educ. Unit, Parish House \$300,000)	West Street Christian Tipton, Indiana (Educational Unit \$90,000)
HARALSON & MOTT MERCHANTS NATIONAL BANK BUILDING FORT SMITH, ARKANSAS	West Acres Community West Sacramento, California (Church and Educ. Unit. \$45,000)	CHARLES B. SPENCER CHEMICAL BUILDING ST. LOUIS 1, MISSOURI	Bible Baptist Church Kokomo, Indiana (Church \$85,000)
Central Presbyterian Fort Smith, Arkansas (Church and Educ. Unit. \$250,000)	C. B. ROWE 102 MAIN STREET PARK RIDGE, ILLINOIS	First Christian Church Centralia, Illinois (Church \$200,000)	St. Andrews Episcopal Kokomo, Indiana (Church \$80,000)
W. C. MUCHOW 419 COLORADO BUILDING DENVER, COLORADO	Irvingwood Com. Presbyterian Chicago, Illinois (Church \$80,000)	Mt. Calvary Lutheran Cahokia, Illinois (Church and Parish House \$50,000)	First Christian Richmond, Indiana (Church \$225,000)
First Methodist Las Animas, Colorado (Church and Educ. Unit. \$85,000)	Methodist Church Park Ridge, Illinois (Educational Unit \$200,000)	STEVENS & CLARK 332 ANGLO BANK BUILDING FRESNO, CALIFORNIA	Taboracle Methodist Franklin, Indiana (Church and Educ. Unit. \$100,000)
J. A. MURRAY 5125 WEST PARK DRIVE NORTH HOLLYWOOD, CALIF. Church Fellowship Gospel Pomona, California (Educational Unit \$85,000)	FRANK SCHUETT ENGINEERING SERVICE 510 JEFFERSON STREET GARY, INDIANA	First Baptist Madera, California (Church \$75,000)	Broad Ripple Methodist Indianapolis, Indiana (Church and Educ. Unit. \$180,000)
United Church of Brethren Pomona, California (Church and Educ. Unit. \$181,000)	Calvary Lutheran Gary, Indiana (Church \$40,000)	St. Columba Mission Freese, California (Parish House \$25,000)	Crooked Creek Baptist Indianapolis, Indiana (Church and Educ. Unit. \$25,000)
San Francisco, California (Church and Educ. Unit. \$65,000)	Brunswick U. P. Gary, Indiana (Church \$40,000)	Church of the Redeemer Delano, California (Parish House \$25,000)	Immanuel Evangelical & Reformed Lafayette, Indiana (Church and Educ. Unit. \$150,000)
Trinity Lutheran Alameda, California (Educational Unit and Social Hall \$50,000)	Pilgrim Baptist Gary, Indiana (Church \$100,000)	ARTHUR E. THOMAS 28 SHETUCKET STREET NORWICH, CONNECTICUT	Emmanuel Missionary College Berrien Springs, Michigan (Church and Educ. Unit. \$400,000)
Christ Lutheran San Lorenzo, California (Educ. Unit. and Chapel. \$66,000)	Mt. Moriah Baptist Gary, Indiana (Church \$40,000)	St. Thomas R. C. Voluntown, Connecticut (Parish House \$20,000)	Grand River Avenue Seventh-Day Adventist Detroit, Michigan (Church and Educ. Unit. \$350,000)
First English Lutheran Los Angeles, California (Day School \$30,000)	First Christian Hobart, Indiana (Church \$80,000)	LERROY W. THOMPSON 355 CONGDON AVENUE ELGIN, ILLINOIS	ADAMS & WOODBRIDGE 204 EAST 39TH STREET NEW YORK 16, NEW YORK
ARCHIE G. PARISH ROBERT B. CROWE RUTLAND BUILDING ST. PETERSBURG, FLORIDA	First Baptist Hobart, Indiana (Church \$875,000)	House of Hope Presbyterian Elgin, Illinois (Educational Unit \$80,000)	Church of the Open Door Brooklyn, New York (Church and Parish House \$160,000)
Holston Memorial Baptist St. Petersburg, Florida (Educational Unit \$80,000)	Glen Park Baptist Gary, Indiana (Church \$175,000)	Bethel Lutheran Elgin, Illinois (Educational Unit \$100,000)	JOHN P. ALMAND 1305 LOUISIANA STREET LITTLE ROCK, ARKANSAS
Lakeview Presbyterian St. Petersburg, Florida (Educational Unit \$40,000)	Glen Park Church of the Nazarene Gary, Indiana (Church \$100,000)	First Methodist Hampshire, Illinois (Church and Educ. Unit. \$100,000)	St. Paul E. & R. Little Rock, Arkansas (Church and Educ. Unit. \$75,000)
First Avenue Methodist St. Petersburg, Florida (Church \$700,000)	Glen Park Ev.-UB Gary, Indiana (Church \$75,000)	St. Paul Evangelical Barrington, Illinois (Educational Unit \$50,000)	CHARLES ALTFILLISCH 126½ WEST WATER STREET DECORAH, IOWA
St. Mary's Catholic St. Petersburg, Florida (Church \$180,000)	Mission Convent Garyton, Indiana (Church \$75,000)	First Ev.-UB Elgin, Illinois (Educational Unit \$200,000)	Lutheran Laurelboro, Minnesota (Church and Educ. Unit. \$.....)
B'Nai Israel Congregation St. Petersburg, Florida (Educational Unit \$70,000)	Christian Fellowship Hammond, Ind. (Church \$200,000)	H. W. UNDERHILL 4313 LEIMERT BOULEVARD LOS ANGELES 8, CALIFORNIA	First Congregational Osage, Iowa (Church and Educ. Unit. \$200,000)
R. KENNON PERRY FIRE MORTGAGE GUARANTEE BUILDING ATLANTA 3, GEORGIA	SHAW & RENNEKER 2021 SIXTH AVENUE BIRMINGHAM, ALABAMA	Oakview Full Gospel Ojai, California (Church and Educ. Unit. \$50,000)	Methodist Manchester, Iowa (Church and Educ. Unit. \$.....)
Nazarene Fairfax, Alabama (Church \$50,000)	Valley Christian Church Homewood, Alabama (Educational Unit \$85,000)	WALTER WAGNER THORNTON BUILDING 183 VAN NESS	Grace Lutheran Preston, Minnesota (Church and Educ. Unit. \$.....)
	First Congregational Birmingham, Alabama (Church \$41,100)	MERCED, CALIFORNIA	Rock Creek Lutheran Rock Creek, Iowa (Church and Educ. Unit. \$.....)

The Worth of a Name

*A Sermon by John W. McKelvey**

A good name is to be chosen rather than great riches, and favor is better than silver or gold.—Proverbs 22:1.

LAST summer I was startled one day by an editorial in the New York *Herald Tribune* entitled "\$250,000 in a Name." It was all about a Canadian colonel in Korea, Lt. Col. Edward Murray Dalziel McNaughton by name, who had been willed the sum of \$250,000 by an aunt on the condition that he adopt her surname of Leslie. To anyone outside the family it would not seem much of a problem. I dare say most of us would wonder at first why McNaughton hesitated in trading \$250,000 for the name Leslie. But, strange as it may be, the Canadian colonel nonetheless considered his name a perfectly good and honorable name, and being himself well off financially he didn't relish the idea of changing the name he has borne all these years, "for better, for worse, for richer, for poorer, in sickness and in health," for another person's name.

Unfortunately, I am compelled to cut the story off at this point without being able to tell you whether the colonel yielded to the pressure of great riches or family sentiment, or preferred to continue signing his checks with McNaughton and thus to forfeit the inheritance. Perhaps it is just as well for my purpose that I can't tell the outcome of this episode, for it enables us the better to face his dilemma and to ask ourselves what we would do, if confronted by the choice of a good name or great riches.

Certainly there is no basic reason why a good name and great riches can't go together, and the wise man of the Proverbs would be the last one to deny that often they do go together, even as you and I have frequently witnessed among men of our own times. Nor does the wise man intend to say that great riches are evil. He would not be wise if he did not see "that great riches create great opportunities for doing good," as well as release the mind from the cancer of anxiety, hence—and here is the potential danger—they whet the ambition of our restless selves and lead us on into the fearful struggle to accumulate riches, and riches alone.

When, therefore, we are at the point of choosing between a good name and great riches, we are at what is now

known in aviation parlance, "the point of no return," at the very crisis of life itself. Either we hold on to our good name and turn back from the hazard and delusion of what lies ahead, or we "chance it," throwing all that is sacred and priceless to the winds and flying headlong into the emptiness and disillusionment of even the most fabulous treasures of earth. For after all, great riches have value only in one world, whereas a good name has meaning in at least two worlds and will endure with meaning beyond the vicissitudes of time.

Obviously the ancient wise man was primarily concerned about the achievement of a good name and, therefore, our principal interest is rooted in the question, "What constitutes a good name?" Long ago Joseph Parker declared, "We cannot have a really good name among men until we have a good name with God; we cannot have a good name with God until we accept his conditions and utterly repudiate our own."

Taking this insight as fundamental, let me suggest that we achieve a good name by making it "four-square, with a spiritual side, a moral side, a mental side, and a physical side." To keep our thoughts practical and creative as we stand at the crestline dividing the old from the new, I would like to talk about these four sides of a good name in their reverse order.

The Human Factors

For the sake of further simplifying our problem, let me call the physical and mental sides of a good name the "human factors." At least we seem to think of our bodies and minds as belonging to the natural, tangible world about us, hence, being the human instruments by which we seek to rise from the dust of earth to the destiny of heaven.

Certainly, to begin, a good name on its physical side means we will strive to keep our bodies as clean as we believe Christ endeavored always to present himself before God, with "clean hands" and a physique unimpaired by human frailty or unenslaved to any form of dissipation and evil. No one lives very long or is very wise who has not learned that the body is a miracle of creation beyond all the miracles of the universe, a machine of such delicate controls and balances, such magnificent capacities and powers that nothing

else we can conceive of can be compared to it. Surely not our watches, many-jewelled though they be; not our wide array of electrical gadgets; not our automobiles; not the complicated machines of our factories and laboratories. And yet we have a tendency to treat our bodies with such thoughtless abuse and deliberate violence, the like of which we would never think of giving the gadgets and machines we have made with our hands. Think for a moment of some of the things we let happen to our bodies: overeating and improper diet, overstrain, insufficient rest, petty anger and irritation, senseless worry and anxiety, unresolved emotional tension, nervous exhaustion, unconquered frustration, drug addiction, and here I am suggesting we be frank enough to face the serious consequences of addiction to nicotine through smoking, as well as to alcohol through strong drink.

Recently when the water pipes in the parsonage sprung a leak, I had a first-hand lesson on what I am trying to say. The plumber showed me the reason why the leak developed when he held up a section of the pipe corroded so thickly with rust on the inside that the water must have had a hard time to get through. "What caused all that corrosion?" I asked. "Oh, the impurities, the chemicals, the mud. Eventually these things eat away at the pipe and you get trouble." What is so obviously true with the pipes of our water systems is a thousand times more tragically true when we fail to cherish and care for our bodies as the sacred vessels they are, given into our hands as temples of the soul and made basic on the physical side to the achievement of a good name.

When it comes to the mental side in the human factors that go to undergird a good name, just how strongly do we let the thoughts of God rule and guide us? Or does our progress in mental development indicate that we have become "proud in our own conceits" and are now smart enough to dispense with the Eternal and go it on our own?

Maybe the best answer to our mental arrogance is to be found in the story of a rich farmer's son, who had been bred at the university and who came home one day to visit his parents, finding them about to sit down to supper on a couple of fowls. Straightway he told them that by logic and arithmetic

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he could prove those two fowls to be three. "Well, let us hear," said the father.

"Why, this," said the conceited scholar, "is one, and this," pointing to the second fowl, "is two, two and one you know make three."

"Since you have made it out so well," answered the wise old father, "your mother shall have the first fowl, I will have the second, and the third you may keep to yourself for your great learning."

The truth is, if we would achieve a good name from the standpoint of our minds, it will not depend on the marks we make, although to do less than we are able is to be traitor to our trust; nor will it suffice to receive a diploma and a string of degrees, although to fail to do so in the presence of opportunity is to prove ourselves unfit for larger responsibilities. It will depend, however, on the respect we show for learning and the interest we have in ideas, and how we prove ourselves eager to think God's thoughts after him and to fathom the measure of his mind.

The Divine Factors

Turning now to the divine factors undergirding the four-square achievement of a good name, let us deal with the moral and spiritual sides. Without quibbling over fine definitions about morality, let us so strive that the moral side of our good names will "be satisfied with nothing less than the standard set by Christ himself." This can mean a multitude of wholesome things, but essentially it means keeping life clean on the inside.

Balthasar, in Herman Hagedorn's wistful Christmas story, "The Hour of Stars," puts it dramatically when he answers the sneering interrogation of the guard, "Who is the Child?" by saying softly, "The Child is the straight look in the eyes of men, the straight words on their lips, the straight thoughts in their hearts."

Some unknown poet has highlighted the problem of a good name on the moral side by writing with graphic insight:

All the water in the world,
However hard it tried,
Could never sink a ship
Unless it got inside.
All the evil in the world,
The wickedness and sin,
Can never sink your soul's fair craft
Unless you let it in.

Closely related to the moral side is, of course, the spiritual side, where we are under necessity of squaring our good names with the Lord and Master of us all, letting our ambition and our seeking be as selfless and noble-hearted as Christ's. This will not be impossible for anyone of us, but it will not

be easy either. The trouble too frequently is that with us we live out our days without consciously and deliberately living and having our being in Christ.

So often it is with us, that the world is so much with us we have lost our bearings, and like lost sheep we have wandered far from the knowledge and love of Christ, the center and soul of all our being. We are, of course, busy at work, but our labor does not satisfy, and with aimless despair we grow weary unto death, not knowing why life has lost its glory and our work its meaning.

The challenge to live to Christ holds the secret to life and what is sometimes called life's fifth dimension. The four dimensions are length, breadth, height and time, but these do not greatly disturb us. We can scarcely understand, to be sure, what time is, and the best most of us can do is to realize the one imponderable fact, that none of us can hoard time, that each of us has only one moment of time at a time. The thing that disturbs us is not time, but the speed of time. The speed of time has nothing whatever to do with calendars and clocks, for as William C. White points out, "any small boy, faced with an hour of long division as contrasted with an hour diving from a raft in a mountain lake, knows how inaccurate any timepiece is that shows only the passing of time and nothing about the speed of its going." The late Theodore Spencer Boylston, professor of rhetoric at Harvard, expressed the fifth dimension this way:

The day was a year at first
When children ran in the garden:
The dark shrank down to a month
When the boys played ball.
The day was a week thereafter
When young men walked in the garden;
The day was itself a day
When love grew tall.
The day shrank down to an hour
When old men limped in the garden
The day will last forever
When it is nothing at all.

The variation in all this depends largely on how a man spends his time, for whom he is working, and toward what distant goal he is wending his solitary way, in a word, on the spiritual purpose of life. If, therefore, time drags with you, it is a tell-tale sign that life lacks great purpose.

What the years which lie ahead will bring to us I will not attempt to say, except this, that if we strive to live each day the four-square life, physically, mentally, morally, and spiritually squared after the pattern of Christ, our great example, we will have achieved the honor and blessing of a good name, the worth of which is above great riches, yea and much fine gold.

Your Church Can Do . . .

(From page 75)

accordance to their costs. For instance, there will be a \$25,000 section, a \$15,000 section, a \$10,000 section, etc.

None of these studies will give you the proportion of Protestants in these new communities. If that is necessary a church survey may be necessary. They can advise if other churches are being built or proposed for the area.

The local committee should also be able to select possible sites in the various communities which offer possibilities. Get the prices of land so that it can be added to the cost of the building to estimate the over-all cost.

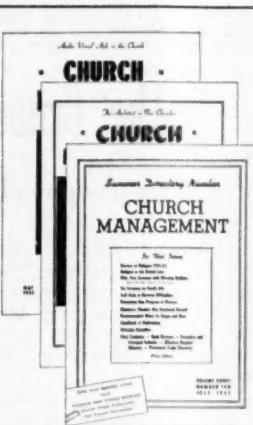
Your Church Can Appraise the Congregation's Financial Resources

Perhaps the local committee has gone so far in its work that it knows what it wishes to suggest as a new building. It knows the price of real estate and can estimate the cost of building on a cubic foot or square foot basis. The amount will vary with different parts of the country. So, next it comes to a very vital question: "Is the church able to invest this amount of money into a new building?" The amount that a church can invest in a new building depends upon the wealth of the congregation and, also, its giving habits. A millionaire might be a poor prospect if he has not made the practice of contributing to his church.

One rough way is to take the annual budget of the church for the past year or two. Include the local expense budget and the benevolences. If the church has 150 members and the budget is \$10,000 there is a possibility that the church could raise, in cash and pledges, for payment within a three-year period, \$60,000. As the number of members increases the possibilities, in ratio to the budget decreases. A church with 1,000 members and a budget of \$40,000 might find it possible to raise a fund four to five times the amount of its budget.

There are other factors which enter into the situation. If the congregation has been under pressure to give, the total amount that could be raised might not be as large as in the case of a congregation which had apparently been giving cheerfully, without pressure.

Take the small church I mentioned above. Its annual budget is \$10,000. It wishes to erect a \$60,000 educational building. To raise this money it must depend upon its own members and contributors. To do this in a three-year period means that the congregation for a period of three years must contribute \$30,000 per year; \$10,000 of this is for the local budget, \$20,000 for the building budget. If each indi-

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vidual subscriber would increase his pledge three-fold for the three-year period the entire amount is assured.

It is possible to run some tests on this to see just what the church will receive when the appeal is made. Bring together a cross-section of the membership. Explain just what the building program will entail. After it is thoroughly understood, take a test ballot. It may be an unofficial secret ballot. You are after the total giving for the group, not the individual gifts at this time.

The next step is to take the names of those in the group being tested to see what their contributions are to the annual church budget. If their total estimated pledge for the building fund is six times the estimated gift to the local church budget for the current year you may be sure that it is going to be an easy task to raise the amount. If it is less than that you will have a more difficult task but it is still possible. But it will require more intensive preparation.

Several tests of this kind will give an accurate picture of what you may expect from the congregation. Try the analysis on differing income groups.

None of these steps I have outlined are too difficult. With active local leadership the average church can go a long way toward analyzing its needs and possibilities and its financial resources.

They Couldn't Hear

(From page 63)

you know how to love a child—your child? Or is love just a mouthing of words from the pulpit?"

That was six months ago. And as these pictures faded from my mind, I realized it had been only fifteen minutes since Ed had closed the front door. For fifteen minutes I had been sitting on the piano bench gazing at that door while my dishwater cooled in the kitchen. So, with a sigh, I arose and went back to it, but as I wiped the dishmop across the plates, my tears mingled with the suds.

"What you are as a father, Ed, speaks so loud we can't hear what you say as a minister," I caught myself saying aloud. But my words were wasted. The man to whom they were addressed was three miles away. He was about to talk in his public speaking class on "How to Get a Sermon Across."

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THERE IS ALWAYS THE CHURCH BUDGET

The Crucial Questions

*by Raymond E. Balcomb**

A N old southern preacher is credited with the observation that there are three books necessary to propagate the gospel: the Good Book, the hymn book and the pocketbook. This is a sermon about the pocketbook.

Whenever a matter of spending money comes up there are almost invariably four crucial questions to be answered. As we are giving consideration to the thousands of dollars involved in our church budget for the next year today, it seems like a good time to give our attention to those questions.

I

The first question almost always is, how much does it cost? Copies of our itemized budget have been mailed to all, and are now in your hands. I don't think we need to go over it item by item.

But, I believe you are interested to know just how that particular figure was arrived at. Briefly, it was done this way. Every board, committee, and officer in the church was requested to estimate what its or his expenses for the next year would be. These were then brought together by the Finance Committee, compared with other years and otherwise evaluated. In some cases they were altered by the committee. The total was then presented to the official board of the church as a proposed budget. Every item was considered individually and completely. And again some items were altered. In its amended and approved form the budget was then presented to the Fourth Quarterly Conference, which is the ruling body of our church. It was accepted without further modification.

Most of the items represent increases over last year. The total amounts to about thirty-five per cent more than last year. One reason for that, of course, is that most things cost more now than they did a year ago. Practically all supplies and services cost more. But the chief reason is that we have tried to extend the reach and effectiveness of our work. No money was provided, for example, last year for the

regular mailing of the bulletin. It has proved to be so desirable, however, that we want to continue it. Again, our asking "for others" is considerably larger than before. Most of us, while proud of the record we have made this year in this regard, when we sit down and analyze our part in the healing of the nations feel that it is all too little when compared with what we spend on blowing them apart.

II

The second question that always comes up is, have we got the money? Most of us are feeling the pinch of inflation these days. We know our dollars won't buy as much as they used to. Taxes are taking more. It's no academic question with us.

At the same time, we are in a period of high wages and high employment. Most of the members of our parish drive automobiles for other than absolutely essential purposes; most of us take in the movies or other forms of entertainment on occasion. Most of us, in short, have more than enough to cover the bare essentials of living. Have we enough, each one doing his share, to meet this budget?

I think we have. When you come right down to it we need an average giving of somewhere around \$1.50 per week per family. If you smoke, that's less than you spend on cigarettes. If you drive, it's less than a trip to Vancouver and back. It's far less than eating out but once a week. It's far less than many spend on movies and sodas and baby-sitters. Of course, on the other hand, some of our people simply cannot give as much as that. So some of us must give a great deal more than that. But is there any reasonable doubt that we have the money?

I heard recently of a church that was conducting its every member canvass. One of the callers was assigned a home that turned out to be rather indignant at the need of the church for money. "We are always being asked for more money, and I'm sick and tired of it," the canvasser was told. But he was equal to the occasion. He said something like this to that touchy individual. "Let me tell you a story. A little boy was born in my home many years ago. From the day of his birth

*Minister, Sellwood Methodist Church, Portland 2, Oregon.

he cost me money. And every year it was more. There was food and clothing and medicine. As he grew older he wanted a dog and I had to buy him one. He started to school and expense multiplied. He went to college and that cost more money. Then in his senior year he was taken very sick. For a long time doctors' and nurses' and hospital bills piled up. And then, one night, he died. And do you know, my friend, that boy hasn't cost me a cent, not a red cent, since."

I leave the application of that to you, but because we want our church to be alive and growing I believe that we can afford this budget. In fact, for my part, I don't see how we can afford anything less.

III

The third question that usually comes up when money is to be spent is, can I get the same thing cheaper some place else? We all look for bargains, and are pleased when we find them.

General Ulysses S. Grant, as a boy of eight, was anxious to own a colt that belonged to a neighbor and asked his father for the twenty-five dollars which was being asked for it. "My father yielded," he related, "but said that twenty dollars was all the horse was worth, and told me to offer that price; if it was not accepted, I was to offer twenty-two-fifty, and if that would not get him, to give the twenty-five dollars which the owner was asking. When I got to the neighbor's house I said, 'Papa says I may offer you twenty dollars for the colt, but if you won't take that, I am to offer twenty-two-fifty, and if you won't take that, to give you twenty-five!'" As Grant remarked, it wouldn't take a Yankee to guess the price finally decided upon!

Can we get what we want cheaper? I suppose one could attend a church with a smaller budget. In fact, I suppose one could get by without ever supporting a church at all. A few fees for professional assistance at a wedding or a funeral would probably get one through very economically indeed.

But, and I am ashamed to say it, I doubt if many get their religion as cheaply as we do. That is true of us as a generation. With our national income at an all-time high we're now giving around two per cent of it for all philanthropic and benevolent causes, whereas during the worst years of the depression we were giving more than five per cent. It is true of us as a denomination. In 1951 the average Methodist gave \$27.39 to his church. But the average for the 49 major Protestant and Orthodox communions was about five dollars more than that. In fact, Methodism is about fortieth on the list

for per-person giving. Two of the smaller denominations that were near the top were the Seventh Day Adventists who gave, not just in some local, wealthy congregation, but on the average across the nation, \$143.11 per person, and the Nazarenes who give around \$130 each per year. My word, think what would happen if the people of Sellwood Methodist were giving as much! Our budget would be well over twice what it is! And it is true of us as Protestants. Some time ago a minister received into membership a young woman who had belonged to the Roman Catholic Church. She asked, after becoming a member, how much she ought to give toward church support. And he, not wishing to emphasize money too much, said in our easy-going Protestant fashion, "Oh, you decide for yourself. There's no hurry." Like a shot from a rifle came her reaction, "Well, all I've got to say is, it's a lot cheaper to belong to your church than to the Catholic church." Could we get our religion cheaper? I suppose we could, but I am ashamed to say that I hardly know where!

IV

Finally, the most important question of all when money is to be spent is, will whatever we are buying give satisfaction? Will it prove to be durable, a really good buy in the long run?

Do you remember the striking text which Bishop Kennedy brought to our attention some time ago from the prophet Haggai? Describing a post-war period of inflation much like our own this prophet of old said that the workingmen were putting their wages "into a bag with holes" (1:16). No one wants to use his money that way.

There are lots of things in life which are all right as far as they go, but they just don't go far enough! There is nothing wrong with them, but they don't have lasting value. Many of the things we deal with, food, clothes, houses, automobiles, entertainment, are of this nature, and rightly so. I am not suggesting that we should try to disregard them because they're transitory. Not at all.

But the wise man will not give them all of his attention. He will not labor for them and them alone. Because, if he does, he will one day find that he has been putting his money into a bag with holes. If we are wise we will find something of lasting value to give ourselves to and for. It was the wisest man of all who told his friends not to lay up the kind of treasures that thieves could steal or disintegration and decay could spoil, but to lay up the kind of treasure that lasts forever.

(Turn to page 88)

They Say—What Say They?

Let Them Say

(From page 81)

and trained a movie camera on the proceedings. (Yes, the bride's father was a church officer!)

The solution at which the Session of the church finally arrived was to grant the photographer permission to take one photograph "during" the ceremony on a signal from the officiating clergyman—this one picture to be taken as the bride and groom were facing each other, which gave a profile view of them, their right hands clasped, exchanging their vows, and it usually happened that the face of the clergyman showed between them, with the decorated altar (table with cross, open Bible, and vases of flowers) behind the group.

William J. Frazer
Moosic, Pennsylvania

(Turn to page 92)

METHODISTS ASK END OF KOREAN WAR

Brooklyn, New York—A resolution urging immediate cessation of hostilities in Korea and the turning over of negotiations to "high-ranking civilian representatives of all nations involved" was adopted by the New York East Methodist Conference at its annual session here.

"The real issues in the conflict can never be settled in battle or in military terms," the resolution said. "The Church must oppose any extension of the conflict through military action—such as bombardment, blockade or inciting or supporting invasion of the mainland of China from Formosa—lest this precipitate world-wide conflict."

In another resolution, the conference sharply condemned "the public smear" of Bishop G. Bromley Oxnam of Washington, D. C., by the House Un-American Activities Committee. It warned that this action posed a threat to "every person, and particularly clergymen, who puts conviction above expediency."—RNS

INDIANAPOLIS SEMINARIAN WINS SERMON CONTEST

Bloomington, Illinois—Teddy E. Turner, student of Butler School of Religion, Indianapolis, Indiana, was awarded the 1953 Edgar DeWitt Jones Scholarship by First Christian Church here for his sermon "Faith's Final Triumph."

Mr. Turner won the \$250 first prize in an international sermon contest open to students of all theological schools affiliated with the Disciples of Christ denomination.

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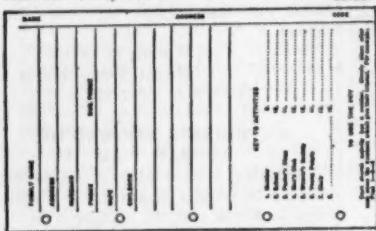
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The Crucial Questions

(From page 87)

If you try to buy bodily health and vigor with your money, one day you will lose out. The years are bound to steal it from you. If you try to buy luxury, you will be at the mercy of thieves and insurance men (I think there is a difference!) and changing fashions and unsettled times. About a year ago the news services reported that a widow of a multi-millionaire had been robbed of about \$350,000 worth of uninsured jewels, furs, and cash. Why had she ever taken them from the bank vault to her home? She was planning to take them to a country hide-away because she "was worried about the atom bomb."

But suppose your real treasure is spiritual. Suppose you handle your money in such a way as to produce noble character. Nothing can ever take that away! Not even death! Suppose your aim is to do God's will with what you have. No one can ever keep you

from doing that! Suppose you put your money into redeeming and transforming lives. Can any thief steal away your satisfaction?

The biographer of the Duke of Wellington once told how he had really gotten the measure of his subject. Finding out what he had done was easy. But finding out what he really was presented more of a problem until he found a number of Wellington's old check books. That was how he found out what kind of values Wellington had really been trying to live for. Look over your own check book. Have you been putting your money into a bag with holes? Here is a chance to put it into something that will last. Something that will give you permanent satisfaction.

I want to close with an incident from *The Daughter of Jairus* by Paul Fox. It is, I think, one of the most striking passages in modern fiction. The novel, of course, is based on the gospel incident we read from Luke.

Jairus, proud and rich, loved his possessions as dearly as any of us. But he loved his only daughter more. And when she was taken seriously ill he was almost frantic. Hearing of the wandering healer of Nazareth he went, as a last resort, to Jesus and asked him to come and heal his child.

In his upset anxiety he blurted out wild and extravagant promises to Jesus. If he would come, he said, he would give him half of his possessions, and they were many. Jesus went, and the child recovered. Then, with the strain gone, Jairus began to think more practically. He realized how impetuous he had been. So he went to see Jesus and tried to wriggle out of the bargain.

First he talked quietly along these lines. "After all, I was in an exhausted state of mind when I came to see you. Obviously I must have overestimated the seriousness of her illness, or you couldn't have cured her so easily. And now, come to think of it, there are two or three pious people in our own family who probably had a good deal to do with her cure."

Jesus made no answer. So Jairus continued in a louder and more insistent tone. "Well, of course, something ought to be given you. Suppose we settle for three fat sheep, a cask of wine, a cask of oil, and an old family sword?"

Still there was no response. This time Jairus' voice was still more excited. "And perhaps I would be willing to add two bags of silver," he fairly shouted. Then Jesus said perfectly quietly, "There is nothing to pay." Jairus racked his brain in stunned silence. "Nothing?" "Nothing. I would like perhaps to see the child again before I leave."

I have been talking this morning as though we were buying something when we support the church of Jesus Christ. As though there were something to pay. There is not, of course. There is nothing to pay for its healing touch—but there is everything to give!

ASSURANCES FROM MRS. LUCE

Rome—A leader of the Church of Christ missions in Italy reported here that American Ambassador Clare Boothe Luce had promised to do everything in her power to help the group obtain "whatever you are entitled to."

Cline R. Paden of Brownfield, Texas, head of the missions, said the assurance was given in a 40-minute interview he and Giacomo Rosapepe, its Italian Consul, had with Mrs. Luce.—RNS

THE BATTLE FOR THE GOOD

We Stand at Armageddon

*A Sermon by Wesley Sheffield**

He who conquers shall have this heritage, and I will be his God and he shall be my son.—Revelation 21:7 (Revised Standard Version)

ONE of the best spiritual exercises Christians can use today is this: remember Armageddon. Today is a good time for this because today it is so easy to forget. We watch the rise to power of Georgi Malenkov, leader of one of the greatest forces of evil the world has ever known. We see the rising tide of political corruption and gangland influence in high places in our own land. And we mark the pernicious effects of evil in our own lives. Then the age-old question surges to the fore: can good ever triumph over evil? Can we hope to beat the Malenkovs of the world? Of our land? Of our own lives? It is so easy to forget.

The truth of Revelation is as valid today as it was when John first had his grand vision. Christians will recall that the struggle between good and evil is the theme of the entire book; but when John speaks of the great conflict itself he calls it Armageddon.

Armageddon, or the mount of Megiddo, was in ancient times a famous battleground in Palestine, where at one time the Israelites won a great victory over their enemies and where at another time their beloved king Josiah was slain. So the Jewish Christians knew very well what John meant when he spoke of the battle of Armageddon. But they too must have wondered, will good or evil prevail? For on one hand they remembered the great victory over Sisera and his allies; but on the other they recalled the fall of Josiah. Will good or evil prevail?

Through the mists and clouds of self-doubt and confusion of values and the apparent power of the forces of evil, John's answer comes ringing clear. Good will prevail. God will prevail. When the Stalins and the Malenkovs and the innumerable agents of temptation and evil have had their day and done all they can do, God will prevail.

This of course is one of the foundation stones of our faith, our belief that when all the cards are in, good will triumph. This is what we mean when we speak of the second coming of Christ. Just as we say that God

himself laid the foundation of this life-process, just as he saw fit to intervene in history through the person of Christ in a climactic attempt to reconcile the soul of man to himself, just so we say that one day God will intervene again. Evil will not have its way forever. God will again act in history and good will triumph.

Note with care how John says God will intervene, how the battle of good is won, the battle going on right now in your life, as you yourself in diverse ways face your own Armageddon. God intervenes, God gives you the victory over the evil in your life, in the person of Christ.

John spends nineteen chapters describing and discussing the titanic battle in history between good and evil, the never ending struggle within you between the cheap and the shoddy and the commonplace over against the inspiring and the beautiful and the things of God. Only when he is almost at the end of his story does John see the final battle, Armageddon, and victory through Christ. He says, "the beast was captured." And we say, thank God.

The Beast

Each of us, in our own experience with life, gets well acquainted with "the beast," which is to say evil. Evil people. The Malenkovs of the world. The Malenkovs in your own life. In my life I have known one person who for me has long epitomized all that is evil and foul and corrupt. And with dismay in times past I have seen the tremendous influence he has been able to exert on others, leading other people to walk in his way, despoiling not only his own life but also the lives of many others. At the time I found myself powerless to oppose this force, to fight against it with any hope of winning. He took the crowd with him.

You yourself have known some such person, have seen some such influence at work. In school, in business, sometimes even among your friends. For Malenkov is not always surly. Often when you meet Malenkov in your life he is full of charm, with winning ways, with persuasive speech. So he inveigles his way into friendship—and only then do we note with alarm his evil influence.

At any rate, when we see the tremendous power of evil at work we are apt to get discouraged and to ask ourselves, is it any use to fight? Does evil always win? Well, for nineteen chapters in Revelation the answer is not forthcoming. And in your life, for nineteen chapters the issue may be in doubt, you may not be able to see the longed-for victory. But finally, at long last, John says "the beast was captured." Victory finally comes to the world and to you in your life through the Christ of the ages.

Here John ends his picture of the battle itself. Armageddon is fought and God triumphs in history through the person of Christ.

Then John moves on to another scene: the judgment of God. Using paint of the brightest red, John says, "These . . . were thrown alive into the lake of fire that burns with brimstone." The Malenkovs of history are judged in eternity. This is indeed something for us to think about. As we face Armageddon in our own lives we must ally ourselves with Christ—lest judgment come upon us.

In many circles these days it has become unpopular to speak of the "judgment of God." We gladly speak of the "reward of the faithful"—but we don't say anything anymore about the judgment of God. Such words as "hell" and a "lake of fire" and "brimstone" have fallen into disuse. These words which speak in stern, hard tones of the judgment of God are passe.

There Is a Judgment

Nevertheless you and I know that judgment happens here. We have seen it happen. We have each one of us seen the soul of a man shrivel within him, as he gave himself in progressive measure to evil ways, until finally his own eyes told us he had reverted to the mud and muck out of which man first arose. And we affirm that this is a part of the eternal life-process.

Judgment is a truth. This is why we especially urge our young people, before they come to grips with life, to dedicate themselves to God . . . to Christ . . . to good . . . to beauty. For as adults we well know that one day soon they will face Armageddon in their own lives. They will come to places where the battle of good and evil is fought. They will ask themselves: shall we compromise our morals, our ethics, our sense of right, our sense of value to gain some desired end? This is Armageddon.

And we urge them right now to line up on the side of Christ, to dedicate their lives to Christ, so that they may win the battle. For without Christ it is so easy to lose the way. Many an

(Turn to page 91)

*Minister, Methodist Church, Columbia, New Jersey.

In a Class by Himself

*A Sermon by Daniel D. Walker**

Ponder anew what the Almighty can do.

THE day after a recent southern California earthquake one reporter said, "We have been doing a lot of talking about the power of the atom bomb. But when it comes to really shaking things up, the Creator is still in a class by himself."

In an age that is full of demonstrations of the fearful things that man can do, we need to be reminded that there is One by whose love all men were created, through whose laws men work even their evil, and to whom, in the last analysis, all men are accountable. Too much of the time we concentrate on what man can do, while overlooking the power of God.

The minds of most of us are occupied with the achievements or the evils of men: some new drug, some faster airship, some deadlier weapon. And we construct our philosophy of life around these things as though they were of paramount importance. Millions of people today spend more time meditating on Georgi Malenkov's or Dwight Eisenhower's next move than on what God proposes to do. They judge life in terms of the actions of men and lose the divine perspective.

Yes, the reporter was quite right about it. We do a good deal of talking these days about the atom bomb, but when it comes to really shaking things up, the Almighty is still in a class by himself. Let's take the advice of that hymn we sometimes sing, and "Ponder anew what the Almighty can do."

I

First of all, he can create and transform human personality. We are much impressed in our generation with psychiatry and psychosomatic medicine. Through this modern approach, great service is being rendered to many people. But when it comes to really shaking a personality up, the One who created us in the first place is still in a class by himself.

There was never a time when more people needed to confront a power that could shake them loose from their fears and anxieties, their narrowness and selfishness. The state we have reached is illustrated by something I heard Norman Vincent Peale say the other day. He said that it takes nineteen million

*Minister, First Methodist Church and Wesley Foundation, Corvallis, Oregon.

sleeping tablets to put the American people to sleep every night.

Some time ago there was a report of a man who had been blind since birth who, through a marvelous operation, had his sight restored. In reporting the sensations of being able to see for the first time in his life, he said that the thing that impressed him most was that while he had expected to look into happy faces, he found that most people's countenances were without joy.

Millions of people go about their daily tasks like children who have just learned that there is no Santa Claus. The joy has gone out of their lives. Dull routine consumes their time, and gray thoughts of some injustice or slight, some disease or accident, fill their minds. Life has lost its zest, its purpose, its thrill.

There are many vultures ready to take advantage of this state of affairs. The tavern door swings wide to admit that sordid lot who could not find happiness without a stimulant; the cocktail glass sparkles its invitation to brighter living; the gambling houses with their spinning roulette wheels and flashing numbers are waiting to cast their hypnotic spell on those who wish to forget this sordid world. Quacks put out their shingles as professional counselors, and religious fanatics find many feet tramping in step with the beat of their drums. But these do not transform personality. They mutilate it.

Only God can remake a person the way he should be. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." It has been that way through the centuries, and it is true today. The Lord caught hold of an impulsive, vacillating Galilean fisherman and remade him until he became the rock on which the church was founded. No psychiatrist, no matter how expert, has ever done that. He stopped a bull-headed, negative name-caller and persecutor dead in his tracks one day. And when Paul recovered from the shock he was headed in the opposite direction, singing the praises of the men he had persecuted, proclaiming the gospel of the Christ he had denied. No electric or insulin shock-treatment has ever done that for a man. He once met

a young playboy-genius in a garden, and after their brief encounter, young Augustine suddenly realized that his loose sex-life, his drinking, and his agnosticism were all a part of his past; he was a new creature in Christ Jesus. No well-known "cure," no prolonged "counseling" ever made a generation's greatest Christian out of a playboy. Only God can do that.

I hope I am not being misunderstood. I am not seeking to discredit modern psychology and methods of counseling. Frequently I refer people to psychiatrists because I think they need the help a good psychiatrist can give, and I try to do a little counseling myself. But what I am trying to say is that in the last analysis, all that we can do by these methods is superficial. The sickness that is struggling with humanity today is one that only God can cure.

When the Bishop of Hanover was arrested by the Nazis in 1944, he was imprisoned in the upper story of the great police building in Berlin. That's where he was during the gigantic allied air-raids on Berlin during the last months of the war, confined by cruel tyrants, surrounded by war's ghastly devastation, and perched precariously in a tower when bombs were falling. "Yet," as Gordon Rupp tells the story, "when the air-raid warnings sounded, when the guards had scuttled below to the safety of their shelters, in that strange interval so unforgettable to those who have known it, while the searchlights poked the sky, and before the hum of the planes joined with the noise of guns and bombs, this Christian man did one thing. He would go to the window of his cell, and clumsily, by reason of his bonds, would knock down the black-out curtain so that he might look up at the stars."

That's what we need to do. Though ever so clumsily, by reason of the anxieties, the complexes, the sins that keep us bound, we must knock down the black-out curtain that has shut God out of our lives, and look at the stars. God looking down at us from his heaven can remake us more profoundly than we have ever dreamed.

"Ponder anew what the Almighty can do."

II

A second thing that God can do is that he can bring good out of tragedy. We hear a good deal of talk these days about how to prevent accidents, escape disease, ward off death, and in general be insured against the sneak attacks of circumstance that can so suddenly lay waste our powers and rob us of our savings. But so far only God has been known to take the tragedy of a cruci-

fixion and transform it into the glory of a resurrection.

Anyone who lives in this generation is aware of tragedy. Our minds are peculiarly tuned to it. We may forget it for a moment, but the mere flick of a radio dial, or a passing glance at the morning headlines brings it quickly back to the center of attention.

Because of this, many persons devote a large portion of their thinking to ways of escaping tragedies that might befall them, and, to be sure, a certain amount of this is wholesome. It is well to be sufficiently aware of disease to catch it in its early stages, and to know enough about what causes accidents to keep foolish traps cleared away. But when you realize that most of the tragedies we anticipate never happen, and when they do there is often nothing we can do to escape them, you realize what a waste of time it is to devote much thinking to ways of escaping tragedy.

God has another way of handling this problem. He didn't send his son to earth to show men how to prevent tragedy, or to escape it, but how to twist it into a different form and make a triumph out of it.

Recently when I was in my home town I visited an old friend who used to be in business with my father. He is seventy-nine years old, and after three operations on his throat is able to talk only in a whisper. I asked him a little about the surgery he had undergone. "It's just cancer," he said with a smile, and then added with a twinkle, "but it hasn't stopped me. I've made eight deals since my last operation." He isn't blind to the fact that the years are taking their toll on him, but neither is he depressed by it. A lady seeking to say the flattering thing, greeted him by saying, "You don't look any different than you did twenty years ago." "Good gracious," he replied, "have I been carrying this face around with me that long?" He is an ardent churchman and devout Christian who took his tragedy and twisted it into a triumph, so that in these last days what he can't do with his voice he does with the sparkle in his eyes; what the weakness of his body will not allow the strength of his spirit accomplishes with ease.

Life with God is like that. Tragedy blacks things out, but in a little while the light is shining again. There is an old text that was badly translated in the King James, and consequently much misused. You have heard it quoted often: "All things work together for good to them that love the Lord." It has been used to defend the heretical notion that if a man's a good Christian

God will make everything come out right for him. And it has caused many people great heartache when tragedy struck and they wondered what awful sin they had committed that God had not made things "work together for good" for them.

But a more accurate and modern translation of the text changes the meaning entirely. It says, "In everything God works for good with those who love him." No matter how great the tragedy, God and the Christian together can twist it into a triumph. That was the lesson of Calvary.

One of the most dramatic stories to come out of the Nuremberg war crimes trials was of a time when hundreds of Jews, standing before open graves, were shot down by Nazi machine guns. Among them was an old man and a little boy. Before they died, the old man bent down and said something to the youngster beside him. What it was no one will ever know, but just before they were shot the old Jew lifted his right arm and pointed to the sky. God can transform tragedy into triumph as men faced with the grave can look to the sky.

"Ponder anew what the Almighty can do."

We Stand at Armageddon

(From page 89)

amiable well-meaning young person has lost his way because he forgot to get acquainted with Christ. You and I worry and fret about them. For we know judgment is true.

In your life, never forget judgment. Ally yourself with Christ. As he stands at the door and knocks, open that door. For by so doing you can share in the delights of the third picture John paints for us.

This final picture is in a real sense what makes all of our lives worth while. This is what the cynic dismisses as "candy on a stick." The reward of the righteous, of the faithful. Well, let me tell you it can't be dismissed. We know almost by instinct that it is true. We know as a matter of personal experience that there is a feeling of eternity in a life of love, of humility, of right, of honor.

The picture unfolds in Revelation 21 this way, "Behold, I make all things new." Can we even begin to get the feeling of that? "Behold, I make all things new." This is to say that somewhere out in the reaches of eternity there is something for the follower of Christ that will be like nothing we have ever known, a mode and manner of existence that defies imagination, something we can grope at with finite words

but something we can only begin to comprehend.

For you, all the way through this life and on into eternity, Christ is making all things new. When you first met him, you became in a real sense a new person, a different person; then and there he started making all things new for you. And that strange, mysterious, wonderful process will go on for timeless time.

Then the Word says, "To the thirsty I will give water without price from the fountain of the water of life." Here John uses the same figure of speech Jesus himself used when speaking to the woman at the well. The water of life. All the way through life, we thirst. We feel inadequate; we feel we need something we don't have; we sense a certain incompleteness; we feel life itself lacks meaning and depth and color and abundance. Then we meet Christ who himself is the water of life. And he gives us of himself, the water of life, and then life seems complete; then we find the meaning we lacked; then we get a new sense of direction.

Now John puts the finishing touch on this inspiring picture of the destiny of the believer with this, "He who conquers shall have this heritage, and I will be his God and he shall be my son."

These are indeed words to live by. As you face Armageddon in your life. As you yourself wrestle with the problem of good and evil in days to come. If you are faithful and true, if you find victory with Christ and through Christ, if you so conquer, you shall have this heritage. The heritage he has just described. All things, all of life will be new for you . . . you will have the water of life . . . this shall be your heritage . . . but that is not all —

"I will be his God and he shall be my son." These are the greatest words of comfort and challenge that you will ever hear. "I will be his God and he shall be my son." It was in this very thought, that of the Fatherhood of God, that Jesus grounded his entire pattern of thinking. It is a tremendous, awe-inspiring, comforting thought. God is your eternal father. Through all time he will be a father to you. If you win the Armageddons of life by fighting at the side of Christ, then you will walk down the timeless paths of eternity hand in hand with God the Father.

Here John ends his story on as triumphal a note as the crashing music that heralds the end of a Wagnerian symphony. The music has led us by the battlefield of Armageddon, around the vale of the awful judgment of God and now we hear and see the sun rising over the mountains for the faithful believer: "I will be his God and he shall be my son."

They Say-What Say They? Let Them Say

TABLE VS. ALTAR

Editor, Church Management:

I was interested in the article on the new liturgical approach to the Holy Communion, on page 95 of the current issue of *Church Management*. The practice as described is traditional and standard, always has been, in the Presbyterian Church in Canadian congregations, and even in the newer buildings, such as the one at Goderich, Ontario, where the "Table" is in the center of the chancel, the minister faces the congregation from behind the table, and the elders' seats are at the sides and front. In discussing the matter with the Anglican rector here, I was informed that the practice as described in the article is gaining ground in Britain among Anglican congregations there.

A. G. Scott,
Bowmanville, Ontario

TELEvised COMMUNION SERVICES

Editor, Church Management:

In the May issue of *Church Management*, page 22, you show a picture of Bishop Hartman conducting a communion service. You state that it was the first communion service ever televised. In this, I believe you are mistaken. For in May of 1952, the entire service of the Park Avenue Christian Church of New York City was televised and included in the service was the communion, which is celebrated each week in the Disciples of Christ churches.

Normally, I would never have noticed it, but just the week previous to receiving your good magazine, I received "Forward," the weekly of the Park Avenue Church, stating that at a Fellowship Supper, they were going to show the film of this service, and in it they mentioned the fact that it was the first time a Protestant communion service was ever televised. I happened to see the service last year in Kentucky, and it was in May of 1952. In fact, someone brought a television set to the church where I was the minister, so we could watch it.

Richard D. Eldridge,
Des Moines, Iowa

FINANCE SPEAKERS BUREAU

Editor, Church Management:

Formation of a speaker's bureau through which seminaries, ministerial synods, church groups and other religious bodies may secure trained speakers on various subjects concerning church financing has been announced by Bernard H. Lawson, president, Lawson Associates, Inc., Rockville Centre, New York.

"The religious and theological ramifications involved in church financing and fund-raising are matters which daily become of increasing importance to all churchmen," Mr. Lawson said. "Our long experience in assisting churches solve their financing and building problems has convinced us that there is a need for a service through which churchmen may obtain answers to some of the many questions which inevitably arise when the problems of church financing is considered. It is our hope that the formation of our speakers bureau will make this possible."

The bureau is a non-commercial enterprise, Mr. Lawson explained. No fees or honorariums of any sort will be charged, nor will a charge be made for the speaker's traveling and living expenses.

The bureau will be headed by The Reverend Doctor Harold Hollingsworth, an ordained clergyman in the Evangelical United Brethren Church. Dr. Hollingsworth is uniquely qualified both by education and pastoral experience to speak on the theological ramifications of church financing and fund-raising.

Born in Columbia, Lancaster County, Pennsylvania, Dr. Hollingsworth was graduated from Lebanon Valley College with Bachelor of Arts degree. He then went to Bonebrake Theological Seminary in Dayton, Ohio, where he received his Bachelor of Divinity degree. He attended the graduate school of the Lutheran Theological Seminary in Philadelphia and received his Master of Sacred Theology degree from Mount Airy.

Dr. Hollingsworth also attended the graduate school division of the Protestant Episcopal Church in Philadelphia and did residence study and clinical work at Temple University Medi-

cal School and Hospital. This work was in the interrelated fields of psychiatry and religion and led to a degree in Sacred Theology conferred by Temple University.

He served as pastor of Dayton's First Church, Society of Friends; St. Paul's Church, Pine Grove, Pa.; and First Church Evangelical United Brethren, Palmyra, Pennsylvania.

Brendan Sullivan,
Rockville, New York

AUDIO-VISUAL NUMBER

Editor, Church Management:

You can perhaps imagine my disappointment upon receiving my last copy of the *Church Management* magazine, and finding it devoted almost entirely to visual aid equipment.

Now I have no quarrel with such equipment, but I had hoped that the *Church Management* magazine would devote itself largely to a varied assortment of articles of general interest, so was not a little disappointed when I found it to be a visual aid trade journal.

Such tactics may get more advertising, but I'm sure that they will not get more readers, and without readers, where is your advertising value?

Oh well, I'm collecting too many magazines anyhow!

Ralph H. Young,
Chilhowee, Missouri

CUBBY HOLE CLASSROOMS

Editor, Church Management:

Your editorial on "Caution on Classrooms" caught our eye because we are now about to build a parish house and face the problem of how to build best most economically.

Can you furnish me any definite data or recommendations that resulted from the two conferences to which you referred in your editorial? What information is there that would be available to me or to our architect?

We will appreciate any guidance you can give us pertaining to this subject.

H. R. McNeely,
East Peoria, Illinois

Editor's note: We have sent Mr. McNeely the following question and answer taken from the minutes of the Committee of Religious Education of the Bureau of Church Building at their February meeting.

Question: Floor Space and Arrangements
How much floor space, in your estimation, should be made available and how do you feel this space should be arranged? (1) I find some leaders in the local churches still cling to the eight by ten cell-like classroom with one very large general assembly room in the center of the cell-like block. (2) Other leaders want one large room with interest groups in the several corners and prefer to teach that way. (3) Some others lay out one large room where the whole department can be brought together and then leave one age group in the general assembly room and provide, say, two other large work and study rooms in addition.

Answer

The committee discussed these alternative arrangements and went on record to give every encouragement in getting away from (No. 1)—the

smaller or "cubby-hole" classrooms. They wish to sponsor (No. 2)—larger classrooms with interest groups in the corners. The relationship of pupils-teacher (next question) clearly implies that this factor should be determinative in preference to departments per se (No. 3) above. Thus for example, the primary department with an average attendance of 100 to 120 could be handled more effectively with three rooms—one for each of the first three grades—providing for interest groups in the corners of each room—and by a large department room with classrooms.

A CHRISTIAN DOG?

Editor, *Church Management*:

I have been a *Church Management* reader for a long time, but I feel that we are getting pretty cheap when we call a dog "a most Christian character" in the article on page 10 of the May 1953 issue.

There are many ways to describe a dog, but certainly not in terms of Christianity. There are probably thousands upon thousands of dogs which are just as devoted to their masters or mistresses, but will never make *Church Management* because their owners do not happen to be such persons who will be willing to class them in terms of religion, and especially the Christian religion.

I hope that in the future your good magazine will be a little more careful in accepting such articles for a magazine otherwise very good, and which has been prized by me for a long time.

Every time I have picked up this issue it seems that that article stared me in the face, until I just had to get it off my chest.

Yours for a continued good magazine
in the future.

C. L. Mollenkopf,
Floresville, Texas



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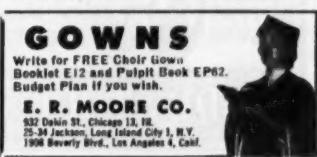
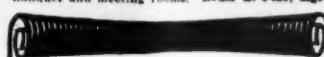
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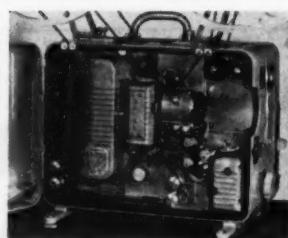
This is the Bradley Duo-Washfountain for churches. Each installation takes the place of two ordinary lavatories. Foot controlled, they offer health safeguards in that each child or person washed in a spray of running water. One sprayhead takes the place of four faucets, saving installation costs. Further, two people wash at the same time, using only as much water as one. Many more features will be pointed out if you will write for information on New Product No. 6533.



NEW DUPLICATING MACHINE

Pre-measured inking and precision paper feed are two features in the Rex Rotary D-270 EAU Duplicator of the Rex Rotary Distributing Corporation. The ink cartridge is inserted and a selector dial pre-set for the correct degree of inking. As the machine turns, the pre-measured supply of ink is fed to cylinders assuring uniform impressions whether for 50 or 5,000 copies.

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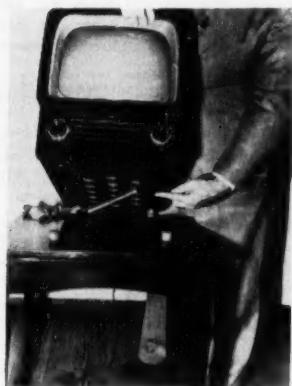
DEVRY SOUND PROJECTOR

A new projector is announced by the DeVry Corporation. This 16mm sound machine easily produces the same high quality results that heretofore were accomplished only with expensive arc-

lighted 35mm projectors. Using a 1000-watt Mazda lamp, an amazing diamond-sharp 9x12 picture at 175 feet is easily produced. Ten thousand of these units have been ordered for use by the armed forces. New Product No. 6534.

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Amplifier Corp. of America is bringing out a new 19-pound Portable Tape Recorder. Completely operated by push-button control, it can start or stop tape travel within one-twentieth of a second. It uses five-inch plastic or metal reels of standard $\frac{3}{4}$ -inch tape. Six models in three speeds, with playing time up to one hour. New Product No. 6535.

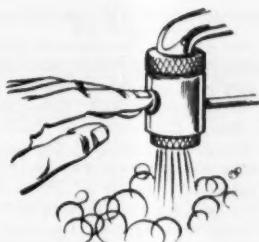


TV DAMPNESS ELIMINATOR

The Dampp-Chaser tubular heater, famed for protecting pianos from dampness, is now available to churches with TV sets at small cost. This amazing device more than pays for itself in cutting down TV failures and service expense caused by dampness. You can install it yourself in three minutes flat. Guaranteed five years, absolutely safe. Underwriters' approved, \$5.95. Write for information on New Product No. 6536.

SILENT 16mm PROJECTOR

Eastman Kodak Company have designed and produced a new 16mm silent motion picture projector for church and home. New mechanical features make it practically foolproof. Its dimensions (12 $\frac{1}{2}$ inches long, 14 $\frac{1}{2}$ inches high, and 9 $\frac{1}{2}$ inches wide) plus its light weight of 19 pounds, make it a desirable piece of equipment. Called the Kodascope Royal Projector, it sells for \$245. New Product No. 6537.



SUDS-MAKER

Dishes "come clean" without scum or rings around the wash tank in church kitchens that use the new-type liquid detergent HIL-SUDS, and its work-saving dispensing unit shown above. The Hillyard Chemical Company have just put these products on the market. The detergent HIL-SUDS is a powerful grease emulsifier. Its powerful wetting property leaves no residue, causes water to slip from glasses or dishes rapidly to permit faster drying. Saves on soap, too. Write about New Product No. 6538.



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16mm AUDITORIUM PROJECTOR

A new portable 16mm motion picture projector providing two to four times the power of similar equipment has been announced by RCA Victor Division, Radio Corporation of America. The projector is designed for use in churches where current film projectors are inadequate because of long throw and the light coverage of large screens. The equipment answers the need of churches with large auditoriums which desire economic projection equipment. New Product No. 65310.



PAMPHLET RACK

This new vertical pamphlet display rack features 30 separate literature compartments. It takes up less than half the space needed by a "magazine table" in the church vestibule. It is constructed of heavy gauge steel, 45 inches high, 30 inches wide, and 15 inches at the base. Manufactured by the Halverson Speciality Sales Company, it sells for \$39.50. For more information write about New Product No. 65311.



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This clever little card system keeps track of your friends' birthdays, anniversaries and other special days to be remembered. It provides space for sizes, color preferences, hobbies and similar items of personal knowledge of help in determining gifts for birthdays or Christmas. Inexpensive. Write for information about New Product No. 65312.

BAPTISTS APPROVE \$8,000,000 CHURCH BUILDING CAMPAIGN

Denver, Colorado—Delegates to the annual meeting of the American Baptist Convention here approved an \$8,000,000 church building campaign after being assured that 300 new churches planned under the program will be true to Baptist principles.

A vote on the campaign was postponed for 24 hours following a debate in which a group of delegates expressed fear that the convention would finance new churches that might be Union, or Community, in nature and forsake Baptist tradition.

However, the project was endorsed following passage of an amendment which stipulated that all new churches "shall be organized as traditional Baptist churches, carrying out distinctive Baptist principles and which are definitely related to the American Baptist Convention and support its worldwide mission."

After the amendment was adopted, Rev. L. D. McBain of Brooklyn, New York, who led the opposition, told the delegates he had no further objections. The campaign was then approved with only a scattering of negative votes.

Campaign plans call for members of the denomination to contribute the \$8,000,000 for church extension during the next two years. The drive for funds will begin January 24, but delegates were told that areas with other commitments can have their drives either before or after the national campaign.

Six million dollars will be available for loans to start Baptist churches; while the other two million dollars will finance the new churches until they get on their feet and can pay back the money loaned to them for the building.

Two-thirds of the money will be used in the area in which it is collected; with the remaining third to be assigned for use where needed by the American Baptist Home Mission Society. Of the money spent in the area where it is collected, the Home Mission Society will control spending of one-half, the local church members, the other half. Areas which do not need the money they have collected may assign it for spending elsewhere through the Home Mission Society.—RNS

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For Help in Counseling. Two books by C. R. Thayer. "Understanding the Nervous Breakdown" and "Self-Help in Nervous Difficulties." Fifteen cents each, both for twenty-five cents. Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.

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Will Buy. Good used copies of "Church Helt," "Church Administration" (Doran Edition), "The Making of the Minister," "Christian Standard," by William H. Leach. Purchase price, 99¢. Also "How to Make the Church Go," "Here's Money for Churches and Societies," "Putting It Across," by William H. Leach. Purchase price, 75¢. Must be in good condition for resale. Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.

Religious Libraries purchased. Baker Book House, Department CM, Grand Rapids 6, Michigan.

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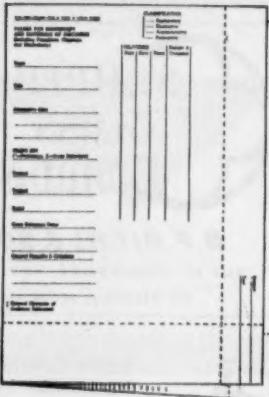
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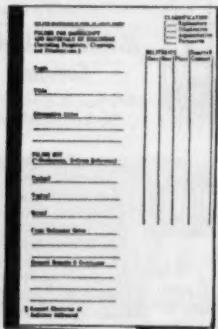
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Advertisers' Index

	Page	Page	
A		L	
Ahingdon-Cokesbury Press	74	Lamb Studios, The J. & R.	94
..... 67, 71, 72, 73, 74		Little Giant Manufacturing Co.	94
American Seating Co.	21	Luxem Co., James P.	60
American Sunday School Union	94		
Anchor Post Products, Inc.	40	M	
Architectural Bronze & Aluminum Corp.	56	Maas-Rowe Electromusic Corp.	93
Arrow Letter Service	63	Mathews, F. W.	58
Artcraft Theatre Equipment Co.	30	McFadden Lighting Co.	97
Asbestospray Corp.	24	Meierjohan-Wengler	30
Ashtabula Sign Co.	45	Midwest Folding Products	95
Austin Organ, Inc.	94	Ministers Life & Casualty Union	35
B		Mitchell Manufacturing Co.	42
Beach Instrument Corp.	6	Monroe Co., The	27
Bell & Howell Co.	37	Moore Co., E. R.	93
Bentley & Simon, Inc.	97	Morrison Record Laboratories	58
Bernard-Smithline Co.	60	Muhlenberg Press	69
Biehl, B. F.	97	Myers Brothers, Inc.	45
Burgess Handicraft Stores	93		
C		N	
California Church & Choir Gowns Mfg. Co.	42	National Bible Press	38
Camden Arteract Co.	96	National Bird Control Laboratories	63
Cathedral Craftsmen	42	National Church Goods Supply Co.	38
Cathedral Envelope Co.	44	National Church Supply Co.	28
Cathedral Films, Inc.	34	National Fund-Raising Services, Inc.	5
Central School of Religion	95	National Religious Press, The	41
Church Management, Inc.	3, 29, 64, 70, 71, 84, 85, 88, 98	National Sound Service	57
Church World Press, Inc.	93	Nelson Electric Co.	6
Clarin Manufacturing Co.	43	Norcor Manufacturing Co.	25
Clark Co., Inc., W. L.	56	North American Van Lines	28
Cook Publishing Co., David C.	44	Novelty Lighting Corp.	45
Cotrell & Leonard, Inc.	46		
Cox Sons & Vining, Inc.	96	O	
Cuthbertson, Inc., J. Theodore.	34	Ossit Church Furniture Co.	32
D		Overy Manufacturing Co., Third Cover	
Dampf-Chaser, Inc.	31		
DeMoulin Brothers & Co.	46	P	
Draper Shale Co., Luther O.	97	Pastor's Ideal Book Co.	32
Dry Hotels	93	Payne Studios, George L.	96
E		Payne-Spiers Studios, Inc.	95
Ecclesiastical Art Press	93	Philadelphia Carpet Co.	39
Edins Service Specialties	38	Pike Stained Glass Studio	97
Endicott Church Furniture Co.	23	Pittsburgh Stained Glass Studio	46
Estey Organ Corp.	46	Pittsburgh Typewriter & Supply Co.	32
F		Presbyterian Ministers' Fund	62
Family Films, Inc.	33	Prince George Hotel	56
Frigidaire Div., General Motors Corp.	19	Pulpit Digest	58
G			
Geissler, Inc., R.	74, 93	R	
H		Rauland-Borg Corp.	93
Hahn, Rev. Herbert W.	73	Redington & Co., J. P.	27, 58, 97
Hamilton Electronics Corp.	95	Revell Co., Fleming H.	69
Harper & Brothers	68	Russell Church Supply Co.	94
Hauke Press, The	38		
Hillgreen, Lane & Co.	64	S	
Holmberg Organ Co.	63	Sandon Stained Glass Studios	93
Hope Publishing Co.	44	Sangamon Mills	94
Howe Folding Furniture, Inc.	96	Schantz Organ Co.	93
Hubbell Metals, Inc.	34	Schulmerich Electronics, Inc.	55
Huntington Seating Co.	96	Spalding Publishers	36, 60
I		Stromberg-Carlson Co.	26
International Bronze Tablet Co., Inc.	29	Sudbury Brass Goods Co.	97
J		Sylvania Electric Products, Inc.	57
Jackson & Church Co.	Second Cover	T	
Judson Press, The	55	Trinity Builders	63
K			
Keck Stained Glass Studio, Henry....	93	U	
Krogmann, John	96	Up-Right Scaffolds	17
		United States Bronze Sign Co.	45
		Upper Room, The	31
		V	
		Van Bergen Bell Foundries	74
		Verdin Co., The I. T.	56
		Vogel-Peterson Co.	26
		W	
		Ward Co., The C. E.	46
		Wells Organizations, Inc.	
		47, 48, 49, 50, 51, 52, 53, 54 Back Cover	
		Whitemore Associates, Inc.	44, 63
		Wicks Organ Co.	95
		Willkie Co., Paul A.	63
		Winona Church Sign Co.	63
		Winterich's	61
		Winters Specialty Co., H. E.	97
		Wood Conversion Co.	65
		Woolverton Printing Co.	97
		Wurllitzer Co., The Rudolph	23

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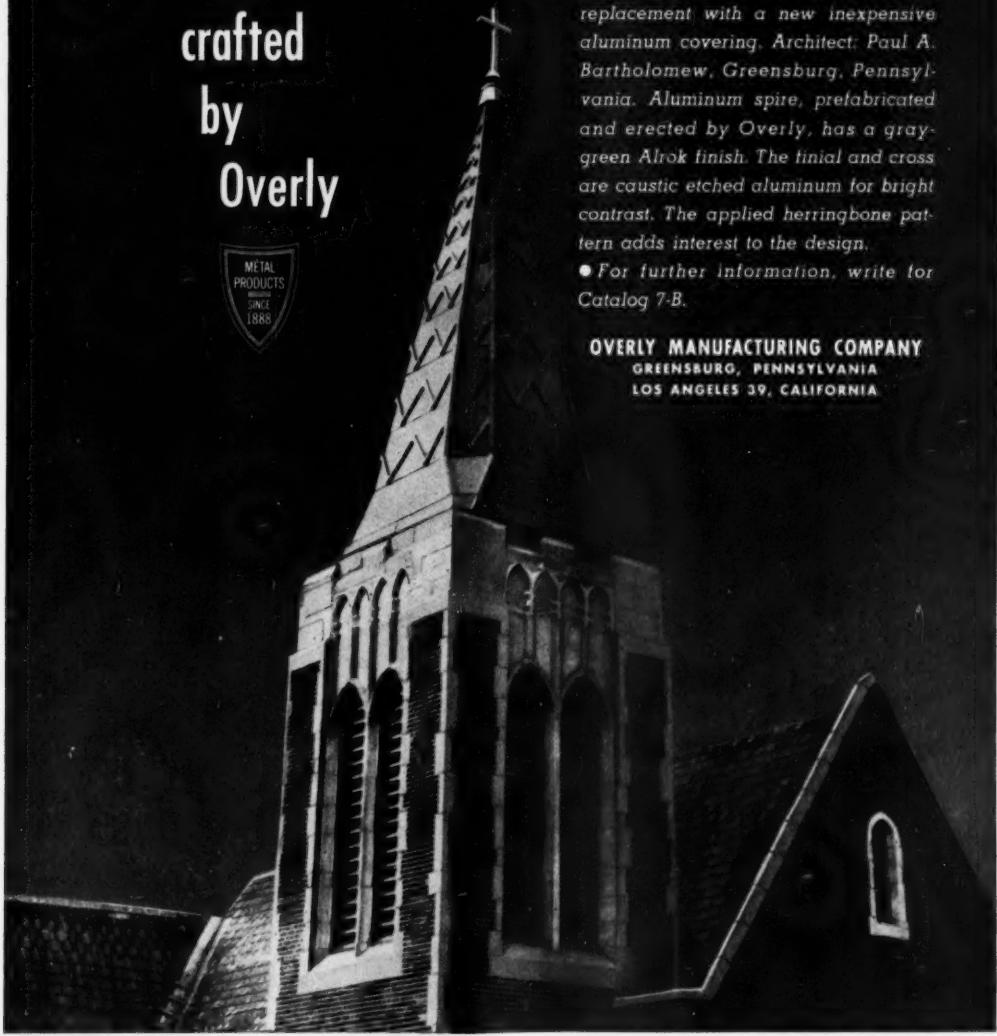
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